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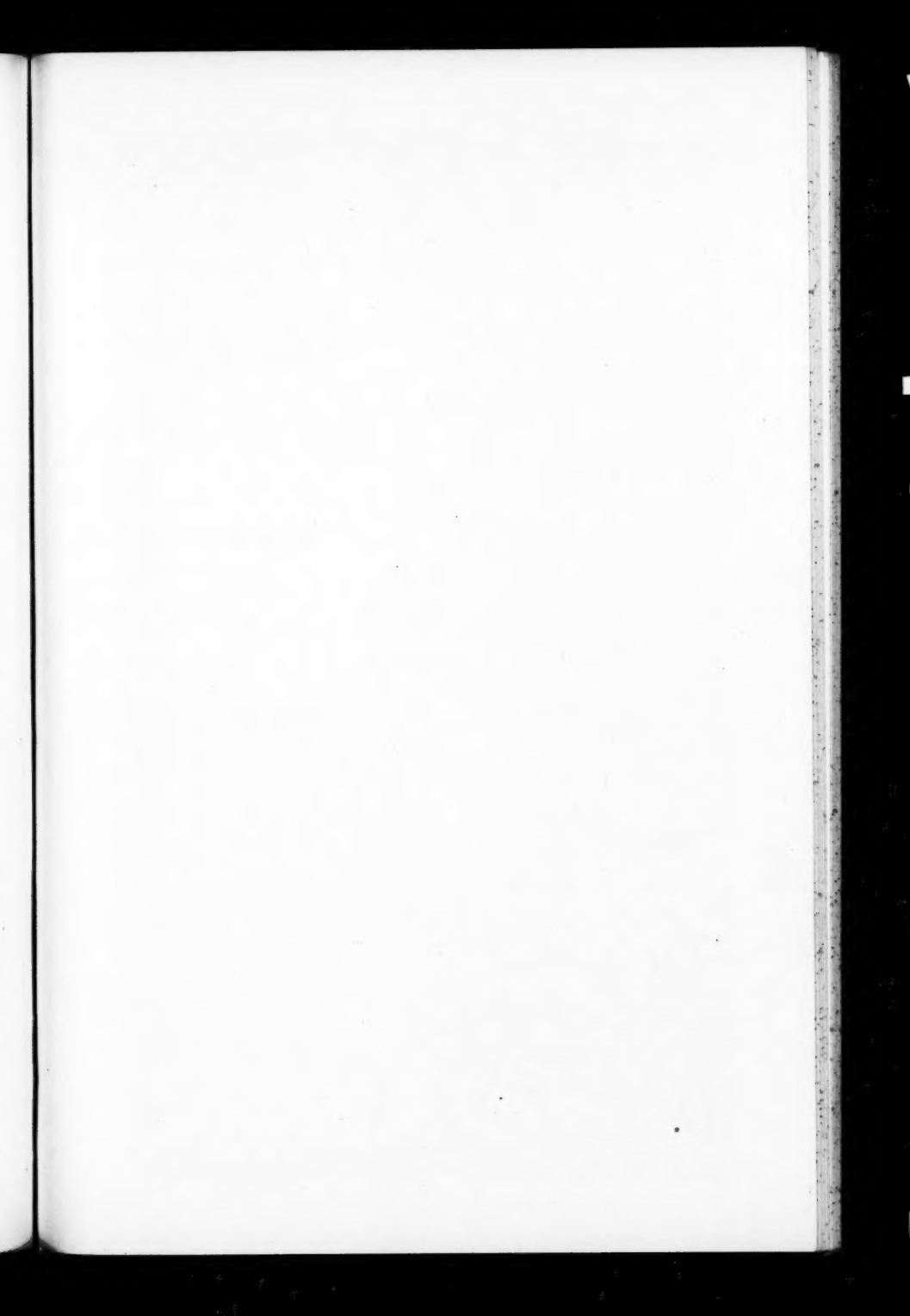




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ORDINATION CLASS OF 1929

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ORDINATIONS



ALMOST two thousand years ago, Christ dwelt among the inhabitants of Palestine and taught them; and "as many as received Him, He gave them power to be made the sons of God." But He was to be the Saviour of all men—that life which was in Him was to be the life of the world, the life of the men of all ages. Hence before He ascended into heaven, He instituted the priesthood. Mortal men were, throughout all time, to make their fellow citizens of earth alive in Christ: they were to give this divine life in Baptism, to nourish it in the Eucharist, to revive it in the Last Anointing. These "other Christs" were, according to Jesus' own words, to be chosen by Him, and at the same time they were to choose Him. They were to leave house, and brethren, and father, and mother for His name's sake.

On Monday, June the seventeenth, the Most Rev. Michael J. Curley, D. D., Archbishop of Baltimore, raised to the dignity of this priesthood twenty-five sons of St. Dominic. These ordained were the Reverend Fathers Bernardine McCarthy, Providence, R. I.; Ceslaus McGowan, Providence, R. I.; Reginald Smith, Newark, N. J.; Clement Kearney, Newark, N. J.; Fabian Beever, New Lexington, Ohio; Lawrence Bernard, Barberton, Ohio; Bernard Walker, Somerset, Ohio; Gregory O'Connor, New York City; Jordan Dillon, Derby, Conn.; Matthew Hanley, Providence, R. I.; Leo Carolan, Boston, Mass.; Ralph McCaffrey, Providence, R. I.; Innocent Reardon, Braddock, Penn.; Nicholas Walsh, Philadelphia, Penn.; Joseph McLaughlin, New Haven, Conn.; Emmanuel Nugent, Philadelphia, Penn.; Berchmans Affleck, Providence, R. I.; Denis Gilligan, Providence, R. I.; Camillus Boyd, Providence, R. I.; Mannes McDermott, Eagle Grove, Iowa; Mathias Heffernan, Minneapolis, Minn.; Alexius Driscoll, St. Paul, Minn.; Adrian Manning, Newark, N. J.; Norbert Connell, Whiting, Ind.; and Aquinas McDermott, New Bedford, Mass.

To the newly ordained, their brother Students of the House of Studies offer sincere congratulations. They pray that these new priests may be blessed with many years of fruitful labors among "men in the things that appertain to God" and that their life-giving ministry may do much to bring about the "peace of Christ in the kingdom of Christ."

CATHOLIC EMANCIPATION 1778-1928

BRO. ANSELM TOWNSEND, O. P.



URING the present year the Catholics of the British Isles are celebrating the centenary of the Emancipation Act of 1829 and we cannot doubt that their rejoicings will be shared by many of their fellows who, though dissenting from them in religion, have rejoiced that fair play and a decent sense of justice, however contemptuous, triumphed over bigotry. Yet there is much confusion in the minds of many as to the effects of that Act and this confusion is marked by the use of the phrase, "the Centenary of Catholic Emancipation." To be more precise, 1829 marks merely a single stage, though the most striking and, perhaps, the most important one, in a series of legislative enactments designed to ameliorate the position of Catholics, extending over a period of exactly one hundred and fifty years and culminating in the Catholic Relief Act of last year. Even so, as we shall point out later, there still remains a certain discrimination against Catholics, though slight and hardly felt, which will eventually call for a remedy.

It should be noted that this article is not intended to be in any way exhaustive, but should be read as supplementary to the current articles in the Catholic Press. It aims rather to present the background than the facts themselves, hence it will be well to keep the following dates in mind:

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| 1756. First Irish Catholic Association formed. | 1798. Suppression of Irish Rebellion. |
| 1774. Act to enable Irish Catholics to make profession of loyalty. | 1800. Irish Parliament suppressed by Act of Union. |
| 1778. First English Catholic Committee formed. | 1801. Pitt resigns because of Royal opposition to Emancipation. |
| Address of loyalty presented to King by English Catholics. | 1805. Beginning of "Veto" trouble. |
| English and Irish Relief Acts. | 1814. Quarantotti Rescript. |
| 1780. Gordon Riots. | 1817. Act for the relief of Catholic Officers in Army and Navy. |
| 1782. Irish Parliament gains legislative independence. | 1820. Accession of George IV. |
| 1789. Beginnings of trouble over the Oath of Allegiance. | 1823. O'Connell founds Catholic Association. |
| 1793. Irish Catholics given the franchise. | 1826. Waterford Election. |
| | 1828. Repeal of Test Act for Dissenters. |
| | Clare Election. |

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|---|---------------------------------------|
| 1829. Catholic Emancipation Act passed. | Ecclesiastical Titles Act. |
| 1833. Beginning of Oxford Movement. | 1852. Achilli Trial. |
| 1846. Conversion of Newman. | 1908. Eucharistic Congress in London. |
| 1850. Restoration of English Hierarchy under Wiseman. | 1914. Irish Home Rule Bill passed. |
| | 1922. Irish Peace Treaty. |
| | 1928. Catholic Relief Act. |

Emphasis must here be laid on the fact that 1829 represents the date of *civil* emancipation, for the beginnings of *religious* emancipation are to be sought in 1778. Again we must be careful to distinguish between the Irish and English agitations, without detracting from their interrelation and partial interdependence. In this connection we must keep in mind the importance of the Act of Union of 1800 which abolished the Irish Parliament and thus involved English and Irish Catholics in a common fate, with the result that the two became more hostile than ever. Thanks to Milner, what should have been a bond became a sword of division. It should be remembered that while English and Irish had the same object in view, their methods were as diverse as their leaders. The English Catholics were led by the ancient Catholic peerage and gentry who were claiming that their rights as Englishmen should not be abridged because of their religion, whereas the Irish were demanding that the Irish people should not be deprived of their rights for either religious or political reasons. Hence the Irish movement was essentially a national one and its leaders, not personally respected aristocrats of a despised and insignificant sect, but men who had the right to speak for a nation. This is the reason why O'Connell superseded the Irish peers as the effective head of the movement. Again, it should be kept in mind that though Emancipation in 1829 was the immediate result of the political situation in Ireland, the insistent demands of the English Catholic Committee had made the idea of Emancipation seem a possible and logical solution of the problem to men who, by precedent and tradition, were more inclined to resort to Force Bills than to attempted compromises. Therefore, while not diminishing the value of the work of O'Connell, it must be admitted that had it not been for the work of the English Catholics, the answer to Waterford and Clare would probably have been bullets and not ballots.

What was the position of Catholics subject to the British Crown prior to the Relief Act of 1778 and what alleviation was granted them by that Act? Merely to list the penal laws to which Catholics were exposed would be at once an over-state-

ment and an under-statement; an overstatement, because there was considerable difference between the letter of the law and its application, and this difference was in the favour of Catholics; an understatement, because legal disability always has as its concomitant some measure of social disability not specified in the bond. Further, since the Catholic peer in England was among his own people and occasionally related to those in high places, the rigor of the law was rarely his portion, and those of lower rank, who were frequently in the position of his feudal vassals, usually shared his immunity. On the other hand, the Irish Catholic was at the mercy of rulers as alien in blood as in religion, or, and then the case was worse, of those of their own race who preferred their ancestral estates or those of their kinsmen, with the friendship of the Protestant Ascendancy, to poverty and the Faith.

It will not be necessary to detail here the penalties to which Catholics were subjected in *odium fidei*,¹ but it should be noted that they fall into two categories, the first consisting of actual penalties for the practice of the Faith and for non-conformity to the Established Church, the second consisting of disabilities before the law. The latter knew no modification in practice, whereas the former had become, by 1778, obsolescent, as mentioned above. It was these penalties for the *observance* of the Catholic Faith which formed the subject matter of the Acts of 1778 whereas the disabilities for *being* a Catholic were the concern of the Irish Act of 1793 and the British Act of 1829 and subsequent acts down to 1928.²

Since, however, our object is not to tell the story of the struggle for Emancipation in detail, which, in any event, space would not permit, but rather to aid the reader to obtain a background for the many factual narratives now current in the Catholic Press, we need not specify the provisions of the Acts of 1778. It will be enough to say that as a result of them, a Catholic could legally practice his religion, subject to certain restrictions, more annoying than important. Also his estates were no longer at the mercy of apostatising kin, nor need he, as was

¹ vide Petre, *The Ninth Lord Petre*, pp. 86 et seqq. and Gwynn, *The Struggle for Catholic Emancipation*, pp. 1 et seqq.

² The act of 1928, of course applied merely to the territory then subject to the English Parliament. Final Emancipation, as far as Ireland is concerned, may be dated from the Peace Treaty and the foundation of the Irish Free State in 1922.

formerly required in Ireland, divide his estates between his children on his death.

The purpose of this last, which does not seem to Americans to be so very unjust, was to deprive Catholics of the landed gentry which is the concomitant of the law of entail, and which, especially in a rural country such as Ireland, is the source whence come the natural leaders of a people. It had this disadvantage, however, for the Protestant Ascendancy, that, in the words of a Protestant Bishop of Derry, it "so reduced the list of the Papist nobility that all the influence of the Popish people and gentry is thrown into the hands of the clergy."³ It is not improbable that this accounts, in great part, for the power and influence enjoyed by the Irish clergy, a power greater, perhaps, than anywhere else in the Catholic world.

These Acts, for there were two, an English and an Irish, were hardly a free gift. The English Catholics had shown an unflinching loyalty even at Tyburn. Blessed Edmund Campion's prayer for Elizabeth as he stood on the scaffold was no empty gesture. It represented the will of a body as loyal to Westminster as to Rome, as was proved during the dark days of the Armada. Yet this loyalty went for little. The growth of religious indifferentism counted for more. Religion was largely a convention and hence, even if the Catholic religion was "silly" it was "harmless." This is the real reason, though not the only one, for the English Act of 1778, apart from the numerical insignificance of the faithful. Yet, the English act owes its real importance to the fact that it was the entering wedge for the Irish Act which owes its passage to an even less worthy reason. If the writer were Mr. Chesterton, he would say that "the shot which was heard around the world" ended in killing the Irish Penal Laws. The act was passed as a means of pacifying a people which was expected to furnish much of the man power needed for the suppression of the rebellious colonies. Again, there was the possibility that the American Revolution might have a reaction in Ireland. It was not that the Irish were so greatly interested in the liberties of the colonies, but that the French training of many of the clergy had made that body more friendly to Catholic France than to Protestant England and there was always the possibility, after France had entered the war as

³ Gwynn, *op. cit.*, p. 34.

the ally of the colonies, that she might invade Ireland and be welcome.

This partial toleration was not legally granted to Scotland, where Presbyterian prejudice proved too strong. Its leader, the insane Lord George Gordon, flushed with his success there, was to found the Protestant Association and, two years later, give London its first and only thorough sample of mob rule.⁴ Though the power of the Association was greatly weakened by public resentment at the lawless means used and Gordon's conversion to Judaism, it was able to delay further concessions for a half century.

These riots, whose reaction was hardly felt in Ireland, were to be the partial cause of the troubles and dissension in the Catholic camp during the next fifty years. There resulted a threefold division. The English hierarchy, now that religious freedom had been secured, at least for the time being, were for a quiet acceptance of their present status for a few years, lest Protestant resentment should be aroused by further agitation and the Penal laws be revived. The English Catholic gentry, however, desired not only religious but political emancipation. They were only a small body, unable to make even a pretence at dictating terms, and so were willing to grant "securities" to mollify their Protestant fellow-countrymen. The Irish were interested, on the contrary, in emancipation not only as Catholics but as Irishmen. They represented a majority, and that a powerful one after the extension of the suffrage in 1793, and were in a position to demand consideration even without "securities." We do not need to discuss here the "Veto Question,"⁵ though it was to prove a source of that suspicion between the Catholics of the two countries which is only now on the wane and which, perhaps, had much to do with the failure of Newman's Catholic University. It had no practical bearing on the result and is better forgotten.

Space does not permit us to discuss the happenings between 1778 and 1829. The insistent petitions for relief on the part of the English Catholics had not been wholly without effect as is

⁴ A vivid description of the Gordon Riots is to be found in Charles Dickens's *Barnaby Rudge*.

⁵ There has been too much bitter writing upon this topic, especially on the part of certain Irish writers. Too many have taken Milner at face value. Hence we suggest a careful reading of Ward, *op. cit.*, vol. ii. *passim*. For the point of view of Milner's opponents we suggest Petre, *op. cit.*, *passim*.

shown in the passage of the Act of 1817 enabling Catholics to hold commissions in the Army and Navy,⁶ yet the major credit for the Act of 1829 undoubtedly belongs to O'Connell. He it was who grasped the fact that the Irish Catholic had a weapon of which his English coreligionists was deprived. Not only had he the vote, which the English Catholic had not, but with it he could control the Irish delegation to the British Parliament. Everyone knows the story of O'Connell and his two great victories at Waterford (for, though not the candidate, he was the driving force of the contest) and Clare. Wellington, the Prime Minister, had met his political Waterloo, and he knew it and capitulated. The result was the great Act which we are now celebrating. Yet so firmly entrenched was the Protestant Ascendancy that it could, to a very large extent, dictate terms. It demanded, as its price, the disfranchisement of a large section of the people of Ireland and secured it. It still barred Catholics from certain high offices under the Crown (for instance, though Ireland was Catholic, the Viceroy had to be a Protestant) and retained some of the more trivial of the Penal laws which, however, soon fell into obsolescence. The provisions of the Act need not be here discussed.⁷ It is enough to say that after three centuries of persecution, the Old Faith had vindicated its right to exist and, as subsequent events proved, was gathering new reserves for further triumphs.

Catholics had now won religious and political emancipation, but a third remained to be won. No people can live for centuries as a persecuted sect, legally non-existent, without becoming socially inferior. The third phase of the fight for emancipation had begun. Catholics must have social rights proportioned to their religious and political ones. Their newly-won rights were of some aid in this regard. They might now serve their country and thus win esteem for the Faith. This they largely did and with good results, but it seems to the writer that the chief cause of the social emancipation of Catholics is to be found in the Oxford movement. The doctrines of the Catholic Faith, even when partially distorted into Anglo-Catholicism, proved to have an attraction for men of intelligence, to the profound astonishment of a Protestantism which prided itself upon its intellectuality. Men of genius became Catholics. Men might sneer at the Faith when it was only that of a poor Irish ditch-digger.

⁶ Ward, *op. cit.*, ii. 246 et seq.

⁷ Vide Ward and Gwynn, *op. cit.*

It was far otherwise when the Mannings and Newmans knelt at the same altars and said the same prayers. They could not be despised and, therefore, neither could their faith. "No-popery," even though it could bring about the abortive "Ecclesiastical Titles Bill" in the resentment against the restoration of the hierarchy, could not win enough support to enforce it. The universal outcry against the decision in the "Achilli Trial" proved that the days of discrimination against Catholics were over. Even the perennial "Irish Question" took on a new complexion. The Liberal party, though largely Non-conformist and hence unfriendly to Catholics, as was proved by the prohibition of the outdoor Procession at the Eucharistic Congress in London, strove energetically for Irish Home Rule, eventually succeeding in 1914. With the subsequent fate of Ireland we are not here concerned. What does concern us is that it became, what it always should have been, a political and not a religious one.

This change of view is manifested in the public disapproval of the attempt to resurrect the Penal laws in Scotland a few years ago, as shown in the prohibition of an outdoor procession of the Blessed Sacrament. The only result was the passage, last year, of a relief act, which is the capstone of the temple of Catholic liberty in England. Yet some concession was made even then to Protestant fears. The king may not be a Catholic, nor may the Lord Chancellor who is, in theory, the keeper of the King's conscience. Otherwise a Catholic is, before the law, the equal of anyone else and, to a growing extent, is so even at the bar of public opinion, which is, perhaps, even more important. There can be but little doubt that, before long, even these, the last survivors of the most efficient penal code ever invented, will pass, with it, into a deserved and, a Protestant should hope, perpetual oblivion.

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Maud Petre, *The Ninth Lord Petre* (London, 1928). This book is very valuable as an index to the thought and minds of the members of the Cisalpine Club and the opponents of Milner generally and is of service in understanding the background of the Veto controversy, but, though nominally written by a loyal Catholic, must be read with caution.

Catholic Emancipation. A volume of essays (London, 1929).

A GOLDEN JUBILEE

BRO. MALACHY SMITH, O. P.



AN extraordinary event took place in St. Joseph's Province on March 20. It was on that day that the patriarch of the Province, Rev. Hugh Joseph McManus, O. P., celebrated the Golden Jubilee of his ordination to the priesthood. For the first time in a quarter of a century has one been so singularly blessed in St. Joseph's Province as to spend fifty years harvesting souls for the Kingdom of Heaven.

Fr. McManus was born in New York City on April 11, 1855. There his boyhood days were spent in what is now known as the Holy Name parish. Some sixty years ago he served the first Mass said in that parish. Completing his preparatory studies at the City College of New York, the Jubilarian entered the Dominican novitiate at St. Rose Priory, Springfield, Kentucky, and at the expiration of his period of probation pronounced his solemn vows May 5, 1875. Four years later, March 20, 1879, he was raised to the priesthood by Archbishop Purcell in Cincinnati. He celebrated his first Mass in St. Joseph's Priory, Somerset, Ohio.

Since that day Fr. McManus has met every demand of Dominican activity, serving as teacher, missionary, prior, pastor and chaplain. In his early days he travelled from village to village on horseback, enduring every hardship and difficulty and seeking stray souls whom he might bring back to the fold of Christ. During the past fifty years he has seen the province grow from a few scattered houses to its present flourishing condition. He has helped and continues to help cultivate that growth.

Upon ordination in 1879 he was assigned to St. Thomas Parish, Zanesville, Ohio. A few months later we find him at St. Louis Bertrand's Priory, Louisville, Kentucky, teaching moral and dogmatic theology to the professed novices who were stationed there. In 1884 he returned to Zanesville. St. Patrick's Church, Columbus was given to the charge of the Dominican Fathers in 1890 and Fr. McManus was appointed its first Dominican pastor. While serving in this capacity he was elected prior of St. Vincent Ferrer's Convent, New York City, in 1893. This office he resigned in 1894 to take up work

at St. Antoninus', Newark, New Jersey. Here he remained until 1905 when he returned to St. Vincent Ferrer's.

Four years later our Jubilarian took up the present phase of his work—that of spiritual and temporal father to homeless little ones. His first assignment in this field was to the orphanage conducted by the Sisters of Charity at St. Peter's, Memphis, Tennessee. This post he held until eight years ago, when he received his present appointment as chaplain to the Sisters and orphans of St. Agnes Convent, Sparkill, New York.

After fifty years of service most men are content to enjoy the achievements of the past. But Fr. McManus carries on! The love of God and zeal for souls that fired the breast of the young levite some fifty years ago has but burned higher and higher during the years that have whitened his hair. Turn where you will and at any chapter of his life, you will find it filled with a self-sacrificing work based on love of God and a zeal for souls. Now in the winter of life, although his voice may not ring from the great pulpits of the country, he preaches a sermon more powerful than that of the most gifted orator, in the good example of his daily life. He is ever the priest. He is ever the religious. He is always the Dominican.

The fiftieth anniversary of Father McManus's ordination was commemorated with a Solemn High Mass. Our Jubilarian was celebrant, assisted by his two nephews, the Rev. H. J. McManus, O. P., President of Aquinas College, as deacon, and the Rev. Bro. Vincent Ferrer McManus, O. P., of the Dominican House of Studies, Washington, D. C., as subdeacon. The Very Rev. D. J. Kennedy, O. P., preached. He paid a touching tribute to his lifelong friend, Fr. McManus, on the completion of his fifty years of priestly labors. The Jubilarian was also the recipient of special blessings and congratulations from the Holy Father, Pius XI, Most Rev. Bonaventure Paradis, Master General of the Order, Cardinal Hayes, Archbishop McNicholas, O. P., of Cincinnati, Bishop Dunn of New York and the Very Rev. Raymond Meagher, O. P., Provincial of St. Joseph's Province. Services were concluded with Benediction of the Blessed Sacrament. Then the young priest, who ascended the altar some fifty years ago with a firm and steady step, descended this day a priest young in spirit, on whom the years seem to have taken little toll.

The Fathers and Brothers of the province unite in congratulating the Jubilarian on the consummation of his half century as a harvester of souls. We pray God that his remaining years in the vineyard of the Lord may be filled with continued health and happiness.

THE PREACHING OFFICE

BRO. CAMILLUS BOYD, O. P.



IN founding His Church, Christ invested it with all the power necessary for its sublime and extensive mission. As the Head of this same society He set an example, commanding that what He did, so also, the Church should do until the end of time. "Let us go into the neighboring towns and cities, that I may preach there also: for to this purpose am I come."¹ "Then calling together the twelve apostles, He gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick."² "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."³ Again, from the final verses of St. Mark's narrative as also from the opening chapter of the Acts we glean the actual transmission of this power to the Church in the persons of the Apostles and their lawful successors. "And He said to them: Go ye into the whole world, and preach the gospel to every creature. . . . But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed."⁴ "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."⁵ Furthermore, this same official record of primitive times, the Acts, furnishes an authentic account of the exercise of the preaching office by St. Peter, the first bishop and chief of the Apostolic band, upon the occasion of his Pentecostal discourse delivered before a heterogeneous concourse at Jerusalem.

¹ St. Mark, i, 38.

² St. Luke, ix, 1-2.

³ St. Matthew, xxviii, 18-20.

⁴ St. Mark, xvi, 15-20.

⁵ Acts, i, 8.

It is therefore in fulfilment of a sacred trust, sealed with the credentials of the Inspired Word, and sanctified by the hallowed influence of Tradition that the Preaching Office of the Church has been established and perpetuated. Hence, above the din and confusion of rising and tottering empires, heedless of time, unchecked in its wave-length, the Voice of the Master with the persistency of the incoming tide must resound down through the ages. Centuries ago the Son of God spoke through the medium of His humanity to the multitudes assembled along the lake shore or on the mountainside; today, the same Infinite Wisdom addresses the world through the living organism of His Mystic Body, the Catholic Church.

St. Paul, the prince of preachers, in his incomparable epistle to the Hebrews vividly touches upon the origin of this divine commission: "God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son, whom He hath appointed heir of all things, by Whom also He made the world."⁶ We are amazed at the extraordinary zeal with which this great Apostle of the Gentiles embraced his missionary career as well as at the extent and fruit of his preaching. Paul the Pharisee was relentless in his persecution of the early Church; in his conversion he lost nothing of his ardent and fiery nature. He was called to be a vessel of election; consequently in season and out of season, whether addressing an angry mob from the Temple steps, or in the realization of his cherished ambition to preach the gospel in imperial Rome—at all times and in all places he is the true herald of Jesus Crucified. "In the same breath he is dust and ashes, and then again he thunders and flashes truth after truth, warning after warning, appeal after appeal. His bosom is the channel of divinest thoughts and ardors, and at times he swoons away—the frail vessel of the flesh is all but consumed by these terrific fires. He stands an intermediary between the soul and God, like the very binding link of religion, and he is filled with the most solemn consciousness that on his vicarious tongue and action depends the fate of a world. . . . He has caught from the heart of Jesus Christ something of His undying enthusiasm of humanity."⁷ But this athlete of the Faith would have others even as himself. He would lead the

⁶ Hebrews, i, 1-2.

⁷ Shahan, *The Beginnings of Christianity* (New York, 1903), p. 71.

way and earnestly exhort others to follow. To his beloved Timothy, he wrote: "I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom: preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine."⁸ And having instructed Titus in the affairs of the pastoral office and the duties of Christian life, with characteristic Pauline vigor he adds: "These things speak, and exhort and rebuke with all authority. Let no man despise thee."⁹

Just as in the realm of nature there is always the gradual process of development, so too, in the preaching office we find this same unalterable principle exemplified. The sermons of Christ were not infrequently clothed in parable and allegory, while the keynote of the Apostolic discourses was the life of Our Lord and an exposition of the dogmas which constitute the nature and the laws of the Kingdom which He preached. Peter, John, Paul, and the rest, essentially delivered one message, but behind the words of each there is a style and a mode of expression peculiarly representative of the individual. From now on, step by step, even until time blends with eternity, the deposit of faith remains inviolate, but its unravelling and presentation to the body of the faithful will ever be in answer to the needs of the age and consonant with the progress of the exterior organization of the Church.

From the very beginning preaching has been considered primarily an episcopal prerogative. St. Paul says explicitly: "Christ sent me not to baptize, but to preach the gospel."¹⁰ And prior even to the precise teaching of the Council of Trent upon this subject, which we shall have occasion to mention later in the course of this paper, the Angelic Doctor, St. Thomas of Aquin, in his *Summa Theologica* emphasizes the point: "To teach, i. e., to expound the gospel, is the proper office of a bishop, whose action is to perfect, as Dionysius teaches (Eccl. Hier. v.); and to perfect is the same as to teach."¹¹ "Christ committed to them (the Apostles and their successors, the bishops) the duty of teaching, that they might exercise it themselves as being the most important duty of all: 'It is not reason that we should

⁸ II Tim. iv, 1-2.

⁹ Titus, ii, 15.

¹⁰ I Cor. i, 17.

¹¹ St. Thomas, *Summa Theologica*, IIIa q. 67 a. 1 ad 1um.

leave the word of God and serve tables' ”¹² A modern authority declares that while the episcopacy was becoming solidly established, it was at all times thoroughly conscious of its ancestry; and that the voice of early Christian writers, St. Clement of Rome, St. Ignatius of Antioch, St. Irenaeus of Lyons, and Tertullian of Carthage invariably attribute the authority of the bishop to his inheritance of the Apostolic mission. Then, and ever since, the duty of preaching the Christian faith to Christian people has been regarded as the special trust of bishops. They represent the Apostles to their own generation, and derive their right of teaching from them.¹³ However, practically from the dawn of Christianity arose the custom of simple priests discharging this office, a privilege which, owing to many causes, especially those of expediency, has become universal with the advance of the centuries. Nevertheless, now as always episcopal sanction is required.

In the midst of a galaxy of notable preachers: Pope Leo the Great, Pope Gregory the Great, Sts. Basil, Ambrose, Cyprian, Hilary, Gregory Nazianzen, and others, we may consider St. John Chrysostom in the East and St. Augustine in the West as the two great luminaries of the Patristic era. The former, often styled “golden mouthed” because of his marvellous eloquence, is proclaimed by some the greatest preacher ever heard in a Christian temple of worship. His model was the convert Apostle whose sublime thoughts he interpreted and recast with all the skill and technique of a master rhetorician. His mind is said to have so closely resembled that of his exemplar that he was believed to write and speak with special assistance from St. Paul. Far to the fore among the Latins is the celebrated Bishop of Hippo, St. Augustine. Philosopher, controversialist, scripturalist, and theologian, he brought to his task the massed erudition of one of the most comprehensive intellects that the world has ever known. Besides a number of scriptural homilies, some three hundred and sixty of his sermons have been collected and duly authenticated. These, though for the most part brief, sufficiently reveal the irresistible logic, boldness of comparison, and wealth of solid Christian doctrine which he imparted to his auditory. He was an orator ever faithful to his sacred trust, continually availing himself of every gift of nature and the niceties of art

¹² *Ibid.* q. 6 a. 2 ad 1um.

¹³ W. B. O'Dowd, *Preaching* (New York, 1919), pp. 3-4.

in order to lead men from error and establish them in the fullness of truth.

The period of the Fathers including the works of St. Bernard of Clairvaux represents the golden age of the homilies. The word *homily* is of Grecian origin and literally means to talk or hold communion with a person. In early Christian use, it was a colloquial and familiar discourse in exposition of Scripture. It is distinct from mere exegesis in so far as the latter is addressed principally to the understanding, while the homily is meant to affect the heart. It is the oldest form of preaching. In a certain sense, Christ may be said to have used this style. It was the popular mode of discourse with the Fathers and was well favored during the Middle Ages. Even at the present time the homily is much in vogue, since it is highly adaptable to ordinary congregations of the faithful. Numerous compilations called *homiliaria* were made of the older homilies and these served as preaching models during many centuries.

With the close of the fourth century there are unmistakable evidences of a decline in the preaching office. "Even intellectually prominent men, such as Boniface, Bede, Rhabanus Maurus, lack originality and betray a surprisingly slavish dependence by drawing long and literal excerpts, even entire tracts from the homilies of the Fathers."¹⁴ Various factors contributed to this spirit of decadence. In the East, heretics were challenging the dogmas of the Church, while at the same time an influx of barbarous hordes all but shattered the ancient systems of culture in the West. Southern Europe became the melting pot of the nations from which finally emerged new ideas, new customs, and a new language. In fact, these discordant elements slowly but surely gained a certain equilibrium, so that with the dawn of the Middle Ages and the rise of the Schoolmen we may begin a new page in our study of the preaching office.

A novel though lasting impetus was given to this work through the papal approval of two recently organized groups of mendicants, the Franciscans and the Dominicans—religious orders founded chiefly for apostolic labors. "Our Order is known to have been instituted especially for preaching and for the salvation of souls" is written into the very first chapter of the Dominican Constitutions. It was these friars who blazed the trail

¹⁴ Anscar Zawart, O. M. Cap., *The History of Franciscan Preaching and of Franciscan Preachers* (New York, 1928), p. 243.

in organized preaching, and through the faithfulness of more than seven hundred years the sons of St. Francis and the sons of St. Dominic have given a veritable army of illustrious pulpit orators to the Church. During the past three or four centuries they have been ably assisted in this work by new congregations and societies of religious men. Among the Dominicans few have equalled and none has surpassed St. Vincent Ferrer, "The Angel of the Last Judgment." His preaching aroused the religious enthusiasm of half a continent. His audiences embraced various tribes and classes of people and he was understood by all, though his speech was that of his native tongue.¹⁵ Converts including those from Judaism numbered in the hundreds of thousands, and miracles and prophecy substantiated his words to a marked degree. It was St. Vincent Ferrer who foretold the future greatness of the "Franciscan Prince of Orators," St. Bernardine of Sienna. God is indeed wonderful in His saints. The characteristic note of St. Bernardine's sermons was cheerfulness, *pax et bonum*, and to this virtue supernaturalized we must attribute the magnetic influence which he exercised over the minds and hearts of men.

It is not without reason that this era of Scholasticism is considered the high-water mark of Christian intellectual progress. It was an age of faith, the age of the great *Summae*, an age of true culture. During these years everything was synthesized and systematized. Consequently, in the discharge of the preaching office we are not surprised to find ecclesiastics engaged in specific work, such as: preaching the crusades, preaching indulgences, preaching Peter's Pence, preaching to the heretics, preaching to the Jews, together with papal preachers, university preachers, court preachers, and the like. Many of the discourses also are subject to a natural process of classification. There is the homily, the strictly scholastic sermon, the emblematic sermon, the mystical sermon, the pericope, the sermon for special occasions, the sermon on the Sacred Passion, sermons for Advent and Lent, as well as courses covering all the Sundays and feasts of the ecclesiastical year.

In addition, this period exhibits a wealth of homiletic literature, aids and treatises, pertaining to the preaching office in one

¹⁵ It is not our purpose to determine whether or not St. Vincent Ferrer enjoyed the gift of tongues. Recognizing the existence of a more or less universal language, still, it is scarcely possible to explain some of his remarkable conversions unassisted by this miraculous prerogative.

way or other. But after the Holy Bible itself, perhaps no other work has rendered greater assistance to the pulpit in late medieval and modern times than the thirteenth-century *Summa Theologica* of the Angel of the Schools. In this regard, perhaps the following extract will prove interesting: "The studious preacher finds, help in the preparation of every kind of sermon in the *Summa Theologica*, a considerable recommendation when one considers the variety of addresses a Catholic priest is called on to deliver today. The dogmatic or doctrinal sermon can draw much from the first and third parts of the *Summa Theologica* wherein the mysteries of faith are analyzed logically and without elaboration. Moral sermons when taken from the *Prima-Secundae* lose nothing in practical application and assume a reasoning tone that saves them from reprehensible and common scolding. The *ordinary* Sunday sermon, as it is called even though it is of *extraordinary* importance both to Church and State, will pack an enormous amount of practical information about the Sunday Epistle or Gospel when it has been drawn from the *Summa Theologica*. Occasional sermons also, such as the priest may be called on to deliver on the feast of some saint, at the dedication of a church, the profession of a nun or the jubilee of a priest, are not such bugbears to the preacher who is familiar with his *Summa Theologica* and who knows how to adapt its solid doctrine to the needs of the occasion. . . . A familiarity with the *Summa Theologica* will help the preacher to build up correct habits of thought: it will save him from mistakes that make many sermons poor. Sermons will never suffer from doctrinal emaciation or anemia if the preacher has consulted and used the *Summa*."¹⁶

Approaching closer to our own day, the achievement of the great French triumvirate of the seventeenth century, Bossuet, Bourdaloue, and Massillon, cast a fresh ray of glory upon the roll of sacred orators in the Church. These three were largely instrumental in elevating the Christian pulpit to a zenith of combined instruction, eloquence, and moving power. Bossuet and the illustrious Jesuit, Bourdaloue, were friends and contemporaries, yet the fame of each was attained along different paths. "Bossuet was distinguished for the sublimity and vast

¹⁶ Ignatius Smith, O. P., "Saint Thomas and the Preacher," in *The Ecclesiastical Review* LXXIX (Nov. 1928) No. 5, pp. 452 and 456.

sweep of his conceptions, the marvellous conciseness, splendor, and grandeur of his language, as well as the magisterial and almost royal manner in which he grasped his subject and dominated his hearers. He often spoke with scant preparation, so that very few of his wonderful discourses were put on paper before being delivered. Bourdaloue, on the contrary, was essentially a preacher. He wrote his discourses with extreme care, and although they are numerous enough to form editions of twelve and sixteen volumes, there is only one sermon that is incomplete."¹⁷ Massillon addressed the human heart and in gracefulness, ease, elegance of diction and power of pathos ranked supreme even in an age accustomed to the best in refinement and culture.

Finally, noting the progress of the past generation or more, a very high standard of excellence in the discharge of the preaching office is evidenced in the sermons of such distinguished churchmen as Cardinal Newman in England, the Jesuit Père de Ravignan and the Dominicans Lacordaire and Monsabré in the pulpit of Notre Dame, together with Bishop John England and the Irish Dominican, Thomas Burke, in Ireland and the United States. A study of Newman reveals the calm, cultured, serene, academic preacher. He possessed a richness of subject matter so closely interwoven with his own spirituality and personality that it could not fail to attract vast audiences. His sermons are justly ranked among the classics of the English language.

Thoroughly conscious of the divine origin of her apostolic mission to teach all nations and to preach Christ and Him crucified, it is little wonder that the Church speaking through her Supreme Pontiff or her Councils should from time to time enact legislation and issue salutary admonitions in favor of those engaged in this holy work. Errors pertaining to the preaching office have always been unhesitatingly condemned. The Fathers of the Council of Trent declared that preaching was the chief duty of bishops, who, if legitimately excused in particular cases, were nevertheless held to commission others to fulfil this sacred obligation.¹⁸ And from the Catechism of the same Council: "But as faith cometh by hearing it is clear how necessary at all times for the attainment of eternal salvation has been the labor

¹⁷ *The Catholic Encyclopedia* (New York, 1913), Vol. II, p. 717.

¹⁸ *Coun. Trid.*, Sess. v, De ref. c. ii; Sess. xxiv, De Ref. c. iv.

and faithful ministry of an authorized teacher; for it is written, how shall they hear, without a preacher? And how shall they preach unless they be sent? . . . Furthermore, the Son gave some to be apostles, and others pastors and teachers, to announce the word of life; that we might not be carried about like children tossed to and fro with every wind of doctrine, but holding fast to the firm foundation of the faith, we might be built together into an habitation of God in the Spirit. . . . Lest any should receive the Word of God from the ministers of the Church, not as the word of Christ, which it really is, but as the word of man, the same Saviour has ordained that their ministry should be invested with so great authority that He says to them: 'He that heareth you, heareth Me; and he that despiseth you despiseth Me.' These words He spoke not only of those to whom His words were addressed, but likewise of all who, by legitimate succession, should discharge the ministry of the word, promising to be with them all days even to the consummation of the world."¹⁹

In very modern times a letter on *Sacred Preaching* was issued at the command of Pope Leo XIII by the Congregation of Bishops and Regulars, addressed to the Bishops of Italy and to the Superiors of Religious Orders and Congregations. Herein the prescriptions of the Council of Trent and the injunctions of the venerable Pius IX are emphasized, together with the urgent necessity of entrusting so sacred a duty to none save the most competent ministers. The preaching of the present day is carefully analyzed and false notions, purely secular subjects, and questionable motives are rigorously censured.

On April 15, 1905, the encyclical, *Acerbo Nimis*, of Pope Pius X was issued. This Apostolic document strongly recommends the faithful exercise of a special phase of the preaching office—catechetical instruction. The mind of the Sovereign Pontiff in this matter is finally reduced to six precepts to be observed in every diocese. For our purpose it will be sufficient to quote from the last: "Since in these days, not only the young, but adults also stand in need of religious instruction, all parish priests and others having care of souls shall, in addition to the usual homily on the Gospel delivered at the parochial Mass on all Festivals of obligation, explain the Catechism for the faithful,

¹⁹ *Catechism of the Council of Trent* (New York, 1923), p. 2.

in a simple fashion, suited to the understanding of their hearers, at an hour convenient for their people."

Authoritative and classical is the encyclical letter of Pope Benedict XV on *Preaching of the Word of God*.²⁰ The following ideas are worthy of special notice. At the present time good preaching is needed in the world because, "there is to be observed among the common people a daily increasing contempt and forgetfulness of the supernatural; the standard of Christian virtue is lowered, and life is gradually sinking to pagan levels." And as preachers have in some instances grown careless, the Holy Father wishes to invigorate these powerful influences by elevating them "to the standard set by Our Divine Lord, and the decrees of the Church."

During a period of almost fifty years the prudent admonitions of the Fathers of the Second and Third Plenary Councils of Baltimore have been a veritable lodestar to those charged with the preaching office in the United States. These learned and saintly prelates reiterated the decrees of the Council of Trent, judiciously applying these sacred canons to the particular needs and conditions of the country. Those concerned with the apostolic ministry are assured that humanly speaking the fruit of such labor must depend upon thoroughness of preparation, and that he who desires to sow the seed of the Word of God in the minds and hearts of the faithful should fit himself for this task by careful study of Holy Scripture, theology, and church history, together with pious meditation upon the eternal truths.

Since those charged with the apostolic ministry are truly Ambassadors of Christ and the chosen heralds of His spouse, the Church, perhaps this brief paper may be fittingly concluded in no better fashion than by stating the present positive law, the final norm of the preaching office; a law which bears the seal and sanction of the Common Teacher and Preacher of mankind, the Visible Head of the Church, Christ's Vicar upon earth: "The office of preaching the Catholic faith is committed especially to the Roman Pontiff for the Universal Church, and to the bishops for their dioceses. In virtue of their office, the bishops are bound to preach the Gospel in person, unless they have a legitimate excuse; in addition, they must employ, besides the pastors, the help of other qualified persons for the salutary fulfillment of their office of preaching. Nobody is allowed to exercise the ministry of preaching, unless he has received a commission from

the legitimate superior, either by special faculty or by appointment to an office to which the duty of preaching is attached by the sacred Canons."²¹

²⁰ Issued on the Feast of the Sacred Heart of Jesus, June 15, 1917.

²¹ *Codex Juris Canonici*, Canons 1327-1328.

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LAUDATE DOMINUM

BRO. NICHOLAS WALSH, O. P.

Praise ye the Lord, all peoples praise,
 All tongues of tribe and race;
 Bless ye His Name, His wondrous ways,
 This golden year of grace.

Praise ye His mercy all benign,
 For loosed are Peter's chains;
 Pius is king by right divine—
 The truth of God remains.

EDWARD F. HUGON, O. P.

BRO. DAVID DONOVAN, O. P.



We are writing of a man who walked in the ways of the Lord, who was simple and humble in all his ways; and because of this he was great. But in this world men are not accustomed to judge a man's greatness by his simplicity and humility. Their criterions of success are often based on intellectual achievement, worldly acclaim, and nobility. Such, therefore, are the reasons why the late Edward F. Hugon, O. P. was considered great not only by his Dominican brethren, but also by other eminent ecclesiastical and civil authorities.

Father Hugon was born August 25, 1867, in La Farre, France. At the age of eighteen he entered the Lyons Province of the Dominican Order, and made the profession of his vows January 13, 1887. He was ordained to the priesthood in 1892. Shortly after his ordination he was assigned to teach in the *Studium Generale* of his province. This appointment marked the beginning of a teaching career which terminated with his death in Rome, February, 7, 1929. The death of this great man was a severe loss to the Dominican Order, to the Church Universal, and especially in France and Rome where he labored for many years in the service of the Master.

In his early years as professor Father Hugon was sent to teach at Hawthorne in the state of New York, where a house of his province had been established. While in America he added to his many accomplishments a knowledge of the English language. But what is to be especially noticed is this, that while in this country he acquired a deep appreciation for America and American ideals. Later he returned to Europe and was appointed professor in Rijckolt, Holland. This was only a remote preparation for the great work God had in store for him. In 1909 Father Cormier, then Master General of the Order, called Father Hugon to Rome to act as cofounder, with Father P. Szabo and Father Garrigou-Lagrange, of the International Pontifical Institute of the Angelic Doctor, a college established in the Eternal City for the higher education of clerics. That Father Cormier did not err in his choice is seen from the prominence the "Angelico" has attained since its foundation, for it ranks today as

one of the foremost educational centers at Rome. In this institute Father Hugon acted as professor and vice-regent.

The efforts of Father Hugon did not stop with his duties as a teacher. A true disciple of the Angelic Doctor, he wished to give the fruits of his vast erudition to those students with whom he would never come in personal contact and to help in spreading the works of St. Thomas. This was accomplished by numerous writings in theology, philosophy and apologetics; by treatises on mysticism and Mariology. Such writings are: *Cursus Philosophicus*, *Tractatus Dogmatici*, *Les Mystères de la Sainte-Trinité*, *de l'Incarnation*, *de la Rédemption*, *La Sainte-Eucharistie*, *La Mère de la Divine Grace*, *Hors de l'Eglise pas de Salut*, *La Causalité Instrumentale en Théologie*, *Les Vœux de Religion*, *Le Rosaire et la Sainteté*, *La Lumière et la Foi*, *La Fraternité du Sacerdoce et Celle de l'Etat Religieux*, *Reponses Théologiques à Quelques Questions d'Actualité*, and *Les 24 Thèses Thomistes*. His philosophical and theological works both in Latin and in French have received high approbation from the last three Popes and deserved to be better known throughout Europe and America. The course in philosophy especially shows the genius of this great student of St. Thomas. His thorough knowledge of this study, clearly set forth in his work, will rank him as one of the leading philosophers of the age. This course together with his admirable "*Twenty-Four Thomistic Theses*" will remain as monuments to his name.

It is customary in the Dominican Order to honor professors who have taught for fourteen years or more in the *Studium*, with its highest academic degree—Master of Sacred Theology. This degree was conferred upon Father Hugon as a reward for his zealous labors in the classroom. That he was worthy of such an honor is shown by the results of his labors. His confrère, Father Garrigou-Lagrange, speaks of him in the following terms: "Having taught all parts of dogma and moral, speculative and practical, he had forgotten nothing of that which he had learned, and could without preparation adequately expose and defend any particular thesis, although he had not seen it for twenty years. Constantly consulted as a sort of living library, he could immediately give a wise answer on the majority of the questions concerning speculative theology, casuistry, and even canon law, which might be proposed to him." His reputation as a theologian, philosopher and canonist attracted the attention of the Roman Curia and the humble friar was made consultor of the Congregation for the Oriental Churches and board examiner for the Roman clergy. It is well known that Cardinals, Bishops, Generals of

different Religious Orders, Superiors of Congregations, and numerous other persons consulted the learned man on matters pertaining to ecclesiastical affairs, religious guidance and other important business. He was an intellectual genius of modern times, a man who can be ranked among the foremost educators of Europe. While his brilliant mind was a source of pride to his Order, we would do him an injustice if we neglected to inquire into the hidden life of this genius, to seek out those sources whence he derived his spiritual strength.

Although intellectually gifted, he was not the man to boast of his powers and capabilities. These he considered gifts from God to be used by him for his own salvation and that of his neighbor. Behind this colossal mind we find a friar, humble and innocent in his ways, with a soul as simple and guileless as that of a child. It seems that he strove to the utmost to fulfill the divine admonition, "Unless you become as little children, you shall not enter into the kingdom of heaven."

Like that of most great men, his day was well ordered in its duties, recreation, and rest. He united all three of these in his daily labor for the honor and glory of God. Arising early in the morning he would offer the day's work to God before beginning his numerous tasks. His Mass at five o'clock was followed by the regular observance of other religious exercises. The rest of the morning was occupied in teaching, writing, and in attending to the various activities which required his services. But even these tasks were for him different methods of prayer, thus following the advice of the Apostle, "to pray without ceasing." These occupations lasted until midday. In the afternoon, after having joined his brethren at dinner and recreation, his first duty was to visit the chapel to converse with his Master. Like the Angelic Doctor he sought from the Source of all graces the strength to perform his daily duties in a manner befitting his rare talents, and perhaps asked for the grace to be another humble instrument to draw souls to God.

His duties in the afternoon were as numerous as those of the morning. For years it was his daily custom to make the Stations of the Cross, this devotion preceding his work in the confessional. Then he would give his time to preaching or to lecturing to some student groups. These tasks were interrupted by brief walks in the streets of the city. It has been related that people who saw him on these walks were amazed at his air of detachment from the things about him. He seemed absorbed in thought, perhaps concerning some mystery of faith, a sermon to be preached, some lecture for his students. Re-

turning to the convent at the "Ave Maria" he applied himself to study. This was his unvarying routine for the twenty years he was in Rome. And there is little reason to doubt but that it was his usual course of action throughout his religious life. Even during the period set aside for vacations, it was his habit to spend this time giving retreats to priests and nuns. He seemed to have an insatiable passion for apostolic work, and even, his arduous professorial burdens did not deter him in performing his priestly functions. For fourteen years he expounded the doctrine of St. Thomas in and out of the classroom; in preaching and in teaching. His love for Aquinas was surpassed only by his love for Jesus and Mary. The more he taught and meditated upon the works of the Angelic Doctor, the more he began to take on his characteristics. Time alone will tell how much he resembled the saint in learning and sanctity.

It is remarkable that saintly priests, in whom Jesus really lives, possess a deep and appreciative understanding of the wants of others—spiritual or material. Such men have a Christlike charity for their neighbor. It is a rare gift that will in time manifest itself despite the possessor's scrupulous care in keeping it secret. Those who knew the inner life of Father Hugon have intimated that he had made a vow never to refuse a call for help. Notwithstanding his numerous occupations he was most prompt in responding to the call of any one who sought his aid, regardless of rank or position. He saw in every man the handiwork of God; he was never known to have refused a request. This is the charity of the saints—the charity of a Paul, a Dominic or a Francis. It was the charity that Christ taught and practiced in His daily life among men. "Love one another as I have loved you."

The life and work of this Dominican friar might be summed up in the words placed on the escutcheon of his Order, *Laudare, Benedicere, Praedicare*, "To Praise, to Bless and to Preach." His whole life was spent in praising, blessing and preaching God and His Immaculate Mother Mary. Hence we feel certain that a saintly man has left us and already has found favor in the sight of the Lord, since his life was one of holiness, filled with that charity of Christ which marked him as one chosen by God. And though the death of Father Hugon is keenly felt in France, Italy, and America, where he was well known, nevertheless, it is a source of happiness and consolation to realize that in our midst there lived a man who "saw the Lord and walked with Him."

THE COAT OF ARMS OF THE ORDER OF PREACHERS

BRO. CHARLES M. DALEY, O. P.

III



THE Dominican coat of arms has a history. It was in the making long before it appeared, full-blown, on the Church of the Minerva at Rome in the fifteenth century. It may not be able, perhaps, to claim the antiquity of the arms of some religious orders,¹ but it bears, nevertheless, the impress of the early days of the Order. We might even say with truth that it shows the influence of St. Dominic himself in its heraldic elements. For it is, after all, a crusading shield, and Dominic de Guzman was nothing if not a crusader warring against sin and error. Like the knightly shields of old, it carries its own distinctive crusading cross—"a meet badge for all who pledge themselves to suffer for His sake."

Vexilla Regis prodeunt;
Fulget Crucis mysterium,
Qua vita mortem protulit,
Et morte vitam protulit.

The earliest and nearest approach to what might be called Dominican insignia is the personal seal of St. Dominic used on his letter "Universis Christi, etc.," written sometime in 1208 while he was in Languedoc. Figure I² shows this seal as it has been reconstructed from authentic sources. It is round like the other seals of that period and shows an *Agnus Dei* in the center supporting a cross. The legend or inscription around the seal reads: (+) *Jhesu Christi et predicationis*, which properly interpreted is "The Cross of Jesus Christ and of preaching." Most of the

¹ Speaking of the arms of the Order of Mt. Carmel, the writer of *Carmel, Its History, Spirit and Saints* (New York, 1927), p. 184, says: "P. Saraceno in his 'Menologium Carmelitanum' shows the existence of the seal of the Order in the time of St. Denis, the second of the disciples of St. Elias, raised to the throne of Peter. This was about the year 267." If the writer means "seal" as a seal, this date may be accepted; but if the present coat of arms of Carmel is meant, as the context seems to indicate, such an early date is unwarranted, for armory had its earliest origin in the latter part of the twelfth century.

² Reproduced from Balme & Lelaidier, *Cartulaire ou Histoire Diplomatique de Saint Dominique*, I (Paris, 1893), p. 188.



Fig. I

documents of the Middle Ages were marked with the cross to denote a sort of consecration. The little cross on St. Dominic's seal may have been the root of the later black and white cross of the Order of Preachers. Another seal of St. Dominic on a document dated April 21, 1221, is oval in shape and shows the Saint in the center, habited and holding a pilgrim's staff.⁴ The legend reads: *Sigillum Dominici ministri (or magistri) predicationis*. The change in form and contents of these two seals is not surprising, for "the seals of ecclesiastics

were usually engraved with their personal effigy, within a band containing an inscription indicative of the name and rank of the person represented. These seals were usually, but not invariably, vesica shaped (i. e., oval). . . . As early as the commencement of the eleventh century the Bishops of France had adopted great seals bearing their effigies."⁴

It was probably out of deep reverence and respect for the holy Founder who was the first to bear "the cross of Jesus Christ and of preaching," that later legislation of the Order permitted the Master General alone to use a crucifix on his seal.⁵ There are extant two seals,⁶ dated 1268, of John of Vercelli, the sixth Master General (1264-83), as examples of this privilege. Fr. P. Mandonnet, O. P.,⁷ calls attention to the words of Fr. Albert Castellani, O. P., in his *Brevissima Chronica Magistrorum Ordinis Praedicatorum* of the early sixteenth century in which the following is found:

Innocentius III. dedit ordini nomen fratrum Praedicatorum, quia praedicaturi erant Jesum Christum crucifixum, et ideo dedit ordini, scilicet generali fratrium Praedicatorum, crucifixum pro signo sigilli. Qui, quidem generalis

⁴ Balme & Lelaidier, *op. cit.*, II (Paris, 1897), p. 115; Mamachi, *Annalium Ordinis Praedicatorum* (Rome, 1756), appendix, I, 70, n. 3; Mother Drane, *History of St. Dominic* (London, 1891), p. 427 also gives a fac simile of this seal.

⁵ J. Woodward, *Ecclesiastical Heraldry* (Edinburgh, 1894), p. 6.

⁶ *Acta Cap. Gen. Bononie*, 1240, in B. M. Reichert, *Monumenta Ord. Fr. Praed. Historica*, III (Rome, 1897 ff.), p. 17; "Nullum sigillum habeat curiosum, nec excepto magistro ordinis, in sigillo suo faciat fieri crucifixum."

⁷ Arch. Nat. Nos. 9712, 9715, reproduced in G. R. de Fleury, *Les Couvents de S. Dominique au Moyen Age* (Paris, 1903), I.

⁸ Letter of April 14, 1929.

magister habet crucifixum in ordinis et officii sui sigillo. . . . Haec omnia habentur in chronica praefati reverendi fratris Jacobi de Susato ordinis Praedicatorum (of the fifteenth century, whose work Castellani took over in part).⁸

On the seal of the convent of Auxerre in 1398,⁹ there is a crowned figure holding a fleur-de-lys rod in one hand, and with the other presenting St. Dominic with a fleur-de-lys cross. This seal calls to mind the words of Canon Barry: "The Gothic king of ancient days was . . . before all things . . . a crusader. When he set out on an expedition he first came to the Praetorian, was met by the clergy, and prostrate before the altar prayed in secret. The bishop chanted a supplication for victory, and presented to the king a cross of gold, which was to be carried in front of him during the whole campaign and brought back in peace on its conclusion. St. Dominic, as the record tells, bore such a cross aloft at the battle of Muret, where Pedro of Aragon and the Albigensian cause went down."¹⁰

There is a very uncommon Dominican shield on the frontispiece of a Processional of the Order printed at Venice in 1494 (Fig II). It is probably the seal, transformed into a coat of arms, of Fr. Joachim Turriani of Venice, who was Master General from 1487 to 1500. "We are here for the first time in the presence of true arms," writes Fr. Mandonnet,¹¹ "and one finds in this picture the symbols of what will become the two coats of arms of the Order; the cross fleury of the Minerva, and the dog with other accessories in use in the seventeenth century or later. We have here, first of all, an heraldic shield, the two colors of the Order, and the crucifix of the seals of the Masters General which is most prominently displayed and which will transform itself into the arms of the Minerva in a cross fleury, excluding every other secondary element. We also find on this page of the processional, the essential elements of the second coat of arms—a shield, the colors of the Order, the dog of St. Dominic with the torch, but the lilies and palm are outside of the shield in the hands of the Blessed Virgin. . . . The diffusion of the processional would put into circulation the notion of arms for the Order, and it is from this shield that those who

⁸ In Martenè & Durand, *Veterum Scriptorum et Monumentorum Amplissima Collectio*, VI (Paris, 1739), col. 380.

⁹ Arch. Nat. No. 9724, de Fleury, *op. cit.*, I.

¹⁰ *Roma Sacra* (London, 1927), p. 102.

¹¹ Letter of April 14, 1929. The sketch reproduced here was copied from the processional by Fr. Ambrose Rounel, O. P., of Le Saulchoir, and kindly loaned for this study by Fr. Mandonnet.

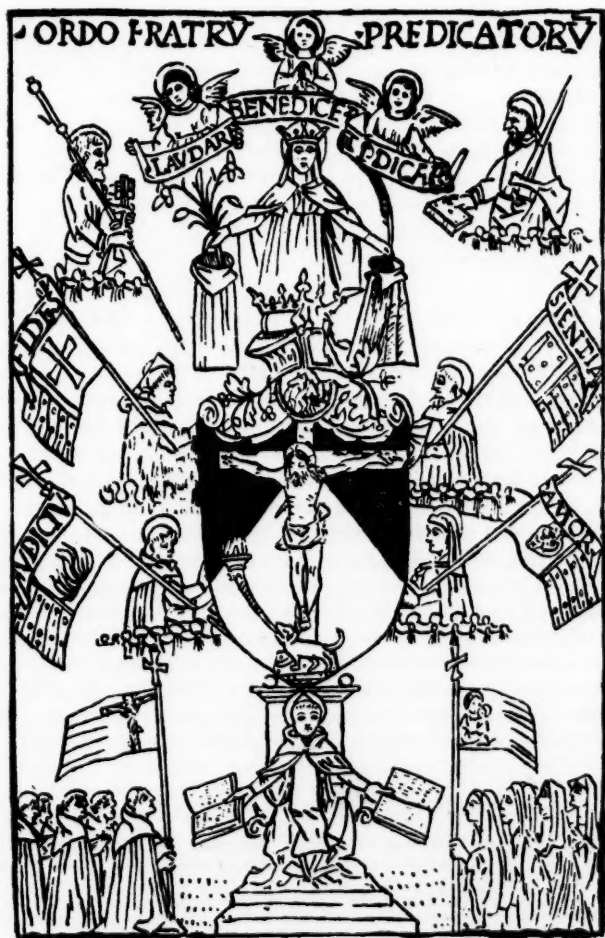


Fig. II

later made up the two blazons have drawn their ideas." It is not clear just how the crucifix would evolve into the black and white cross flory, for it is apparent that this cross was already existing long before 1494.

Returning now to the time of St. Dominic, we may find a better explanation for the origin of the Dominican insignia. Mamachi and other historians of the Order claim that St. Dominic himself organized or helped to organize the famous Militia of Christ in southern France about 1209.¹² According to the letter of approbation given by Honorius III, July 26, 1220,¹³ to a P. Savaricum and his companions, in which the Pope mentions the *signaculum crucis quod defert*, this new institute was to be a military order, after the manner of the Knights Templar, designed to combat heresy and to defend the liberties and goods of the Church. Its members were to differ from the Templars, however, in dress or habit, for as the latter used a white habit, the Militia was to use black and white as did the Friar Preachers.¹⁴ Commenting on this part of the letter of Honorius, Manachi says that just as the Knights Templar were dressed entirely in white with a red cross, the soldiers of the Militia were dressed in black and white, with a black and white cross,¹⁵ both the habit and the cross having been given to them by St. Dominic.¹⁶ The cross, as we have seen,¹⁷ was the proper and recognized ensign of the religious military orders, and, when used with the colors of their habit, constituted their coats of arms. It was in keeping with this honored custom that the Militia of Christ used a black and white cross as its distinctive emblem. We do not know precisely the original form of this cross (some heraldic authorities enumerate two hundred and eighty-five varieties), but it was probably the cross flory as we have it today. This was the popular form of the cross used by the French crusaders who made the fleur-de-lys the national emblem; it was also the kind

¹² Mamachi, *op. cit.*, p. 235.

¹³ Ripoli & Bremond, ed. *Bullarium Ord. Praed.*, VII (Rome), p. 2, *const.* xxxvi.

¹⁴ *ibid.* note 10: Vestibus enim albis utebantur Templarii, Fratres vero Militiae Jesu Christi albis, et nigris non secus ac Fratres Predicatores; vestiantur Milites, inquit Regula quae legitur in Gregorii IX Constitutione ccxi (*Bullarium*, vii, p. 11), mox laudata, panno albo in tunica, and supertunicali; in chlamyde vero nigro; and quoad chlamydes uxores eorum, quae se obligaverint ad hanc vitam, non differant in colore.

¹⁵ *op. cit.*, p. 236; Nam non vestibus modo, verum etiam aliis rebus a Templariis discrepabant, quod illi vestibus omnino albis, quibus crux rubra assuta esset, utebantur; nostri vero albis, nigrisque vestibus, quibus albi item, nigrisque coloris crux assuebatur.

¹⁶ *ibid.* p. 232, 233. Addidit vestibus qua parte ad pectus aptatae erant, albi, nigrisque coloris crucem.

¹⁷ DOMINICANA, XIII (1928), p. 275.

used by several military orders, notably the Knights of Calatrava and the Knights of Aviz.

After the death of St. Dominic, and his canonization by Gregory IX, July 3, 1234, the Militia was known as the Militia of Jesus Christ and of St. Dominic. By this time, no doubt, it had lost much of its military aspect and subsequently went under the name of Brothers and Sisters of Penance, or the Third Order. With this transition, the Dominican cross did not disappear, but was used for some time as the emblem of the more peaceful organization.¹⁸ Because the Militia and the Third Order were always so closely connected with the Dominican churches, even participating in the spiritual works and suffrages of the Friars, it is not strange that the black and white insignia of the knights became known as the insignia of the Order of Preachers. This would seem to be the case in Spain, at least, for according to Argote de Molina,¹⁹ a writer of the sixteenth century, "this holy order (Dominican) uses as its emblem the lily cross of the same colors as its habit, that is black and white—an emblem used also by the military knights founded by the same St. Dominic."

Sometime in the fifteenth century this Cross of St. Dominic, as it is often called, became an emblem of the Inquisition. This is evident in many ways. There is an old painting, probably of the latter part of the fourteenth or early fifteenth century, in the National Gallery, Madrid, which from all appearances was intended to represent an inquisitorial scene such as an auto-da-fe. The black and white cross *flory*, mounted on a staff from which flows a banner, may be plainly seen in front of the Dominican Grand Inquisitor who is sitting on a high throne surrounded by theologians. The Spanish artist, Claudio Coello (1630-1693), painted a famous picture of St. Dominic holding a staff on the top of which is the black and white cross. This picture is in the Prado, Madrid. Whether it was the artist's intention to show the Saint as the first Inquisitor, or as the founder of the Militia of Christ, it is hard to say; but it was a theme, old long before Coello's time.

¹⁸ Mamachi, *op. cit.*, p. 234, reproduces a print of 1347 showing three men, whom he thinks are professed tertiaries, each wearing a *cross moline*; in the background are two shields divided per pale, black and white. As there is nothing to indicate the colors of the crosses, we should like to suppose that the artist was also careless in making the *cross moline* and not *flory*.

¹⁹ *Noblesza de la Andalucia* (Seville, 1588), p. 171, quoted by Antonio del Frate in *Rivista Araldica* (Rome), Dec., 1906, p. 768.

We are told that it was the fixed custom of the ministers of the Holy Office of the Inquisition, from the Inquisitors General to the *familiares*, to use the black and white cross flory in back of their own coats of arms, as did all the knights of the military orders.²⁰ It would appear from this that the black and white cross was not peculiar to the Order of Preachers or to the Dominican Inquisitors alone, but was the accepted symbol of the tribunal itself. This is the conclusion one would draw from the fact that the Franciscan, Cardinal Ximenez de Cisneros (+1517), Archbishop of Toledo and Grand Inquisitor of Spain, sometimes used the bi-colored cross in back of his own arms. A miniature of these arms is to be found in a manuscript in the Vatican Library.²¹ A letter²² from Señor Juan de Rujula, Spanish King of Arms, more positively connects the Dominican shield with the Inquisition: "We have examined a partial register in our archives, from which it can be deduced that the use of the shield gyronny with the cross comes from the Inquisition." A more thorough investigation of the heraldic archives would be welcome, and would undoubtedly throw much light on a hidden phase in the history of the Dominican coat of arms.

Since we lack definite information as to the time and circumstances which lead the Inquisition to adopt the emblematic cross of the Dominicans, an opinion may be ventured. From 1237 in Spain, and from 1251 in Rome, when the Friar Preachers were formally confided the tribunal of the Holy Office of the Inquisition,²³ Dominicans have ever since been intimately associated with the onerous duties of the much-maligned institution. Now if the Militia of Jesus Christ and of St. Dominic held to its original purpose of stamping out heresy and used the black and white cross up to 1237, as it undoubtedly did, it is possible,

²⁰ cf. Juan Ignacio del Campo y Vega, "La Milicia de Jesu Cristo," in *Rivista Araldica* (Rome, 1907), p. 47. This writer quotes D. José Micheli Marquez: "a los Caballeros de Jesu Cristo y modo de vivir, imitan y observan los ministros del Santo Tribunal de la Inquisicion, guardando y reverenciando el santo instituto que el Gran Patriarca Santo Domingo, invictos caballeros y honrando sus nobles pechos con la misma insignia." *Tesoro Militar de Caballeria* (Madrid, 1642), fol. 47.

²¹ Lat. 3807, fol. 61. cf. Urbano Gascon, "Lo Stemma del Card. Ximenez de Cisneros," in *Rivista Araldica* (Rome, 1906), p. 754.

²² dated June 1, 1928.

²³ The Roman Inquisition dates from the time of Innocent III (1194-1216). In 1542, Paul III declared it to be the supreme tribunal, and since then it has been known as the Congregation of the Holy Office. The Spanish Inquisition, properly so-called, it is from the time of Ferdinand and Isabella. cf. *Catholic Encyclopedia*, "Inquisition," and "Roman Congregation."

if indeed not probable, that the early Dominican Inquisitors inducted into their service, as petty officials, many members of the Militia. The frequent occurrence of the cross on the *milites* working in conjunction with the black and white habited Inquisitors, would have made one regard it as an emblem of the tribunal, so much so that in the course of time it was accepted as the badge of the Holy Office. As a matter of fact, the Knights of the Faith of Jesus Christ and of St. Peter Martyr of the early sixteenth century claimed direct descent from the original Militia of Christ. "They made up an association of holy persons who took a vow to carry the black and white cross in honor of Jesus Christ for the glory of the Catholic faith and for the confusion of heretics, and they depended on the Inquisitors General who had invested them with this cross. These knights or brothers were honored with the title of members (*familiari*) of the Holy Office and they used to add the cross to their own coat of arms (placing their arms on the cross, perhaps), honoring it as a true knightly habit. In France, the Inquisitor Generals were called Knights of the *Cross of Jesus Christ, of Dominic* and of *St. Peter Martyr* with all the formality proper to the knightly orders. Here the lily cross of black and white underwent some change, since it was marked with the XP (Chi Rho)."²⁴ The *familiari* of the Holy Office above mentioned wore, as the insignia of their rank during the seventeenth century, a metallic lily cross in black and white enamel, timbered with a royal crown, suspended on the chest by a ribbon, black for clerics and red for laymen. In the center of the cross was set a small shield or medallion of white enamel, composed of a Calvary Cross on the right of which was a sword, and on the left, a palm branch.²⁵ This small shield is considered by some to be the true arms of the Holy Office.

This much seems certain, however, that during the fifteenth and sixteenth centuries, the black and white cross was considered in Spain the mark of the Preachers as well as the emblem of the Inquisitors; while in Rome it was regarded as belonging

²⁴ F. di Broilo, "La Vere Insegne dei Militi di San Domenico," in *Rivista Araldica* (1907), p. 745.

²⁵ *ibid.* The writer adds: "Abbiamo sott'occhi patenti di familiari del Santo Uffizio dei secoli XVII, XVIII, e nelle miniature il testo si vedono ripetute le insegne che usar dovevano quei familiari, come distintivo del loro grado. . . . Queste insegne sono le vere ed uniche usate da duecento anni a questa parte dai familiari del Santo Uffizio, terziari domenicani e per privilegio cavalieri della fede di Cristo e di San Pietro Martire; sola diramazione del nobile istituto col quale San Domenico di Guzman volle tramandare ai posteri una palese testimonianza del suo ardore religioso."

to the Holy Office of the Inquisition. Now the Dominicans in Italy, either because they did not want to have a coat of arms so closely allied to the inquisitorial tribunal, or because they wanted something more symbolical, proceeded to make the Roman tradition or "incappato" arms the more popular. This was about 1500. But the Spanish Dominicans in Rome, cherishing the traditions that associated the holy Founder St. Dominic with the black and white cross, protested, as Fr. Berthier implied, against such an innovation. They did not lose an opportunity to display what they considered the true coat of arms of the Order, and boldly labelled it as such on the epitaphs of Cardinal Thomas de Vio (Cajetan (+1534) and Cardinal Schönberg (+1537) at the entrance to the Church of the Minerva: *Ordinis Praedicatorum Insignia Haec Sunt*. This was done between 1534 and 1540 during the pontificate of Paul III, when the Friars from the Iberian peninsula held high posts in the Tribunal of the Inquisition and took up residence in the piazza of the Church of the Minerva. In this way the Order acquired two coats of arms.

The traditional Roman shield, however, prevailed on every-thing Dominican until very recent years and has been referred to, even by heraldic authorities, as the shield of the Order of Preachers. Although unheraldic, it was symbolic of all that the Order held in reverence. Even Spanish Dominican books of the sixteenth century did not drop it, and often placed it beside the other shield, but seldom in the more honorable position. Of the four Dominican popes, only one, Benedict XIII (1724-1730), used the Order's coat of arms (i. e., Roman tradition) on his papal escutcheon. He placed it, minus the star and book, on the *chief* or upper part of his personal coat of arms. It is interesting to note that out of the twenty-nine cardinals created by him, sixteen bore his papal escutcheon as arms of patronage. Thus nine cardinals not belonging to any order, used the Dominican arms on their shields; one Franciscan, two Benedictine and four Dominican cardinals complete the list of those who assumed the arms of Benedict XIII. The Franciscan General, Laurence Cossa, who was made cardinal-priest in 1726, besides impaling the full arms of the Pope, added a small escutcheon of arms of the Franciscan Order. In like manner, Leander Porzia, Abbot of Monte Cassino, when he was created cardinal in 1728, used the full arms of Benedict XIII impaled with his own family coat, with a small shield of the Benedictine Order placed above

and partly upon it. Here we have a member of one religious order bearing the arms of another, and if we did not understand the circumstances under which they were used, it would be puzzling indeed. Cardinal Rouleau, O. P., Archbishop of Quebec, is the first Cardinal of the Order to use the shield gyronny with the black and white cross on his ecclesiastical coat of arms.

Having traced, as accurately as our limited information permits, the principal element in the Order's present coat of arms, a few words remain to be said about the other element, or what is known in heraldry as *gyronny*. The word itself, unless a specified number is given, means eight triangular pieces called *gyrons*, with the points meeting in the center of the field. Although quite common in Spanish heraldry, this peculiar device is of such rare occurrence outside of Spain that Planche²⁶ had to admit that he had not found a single example of a gyron in English heraldry. The Campbell clan of Scotland, however, seems to have exclusive right to a shield *gyronny or and sable*. The gyron originated in Spain in the eleventh century, according to the usual story. "The gyron dates its origin from the time of Alfonso VI, King of Spain, who in a battle against the Moors, had his horse killed under him, and was in great personal danger, until rescued and remounted by Don Roderico de Cissneros, who cut three triangular pieces from his sovereign's mantle as a memorial of the event, and afterward obtained permission to bear three gyrons in his coat of arms. He also took the name of *Giron* and his descendants have since been created Dukes of Ossuna."²⁷ A similar legend says that it was customary for the bodyguard of the Christian leader, to tear up his surcoat in the sheer joy of victory. Some pieces would be stained with the leader's blood, while other pieces would keep the original color, which explains why gyronny is always of two different and alternating tinctures. There is no explanation, as far as is known, for the gyronny on the Dominican coat of arms, unless it was the most striking and the most logical field on which to place the black and white cross. There might be something in the suggestion that it is a replica of the Templars' *Beauseant* or banner, per fess, *sable and argent*.

The eight-pointed star above the shield takes the place of the crest in the arms of nobles and knights. This star, some-

²⁶ *Pursuivant of Arms* (London, 1873).

²⁷ E. J. Millington, *Heraldry in History, Poetry and Romance* (London, 1858), p. 186, 187; also cf. D. Francisco Pífferrer, *Nobiliario de los Reinos y Senorios de Espana* (2nd ed. Madrid, 1857), I. p. 28, 29.

times six-pointed, is the peculiar symbol of St. Dominic and is always placed on his forehead or above his head to distinguish him from other saints. The eight points may signify the eight Beatitudes of the holy Patriarch. The motto of the Order is *Laudare, Benedicere, Praedicare*—to praise God, to bless His people, to preach His Gospel—a fitting device for an Order called "champions of the faith." "Often the motto gives a clue to the whole deep meaning of the emblematic ensigns on the shield," says Miss Millington,²⁸ "which are 'full of utterance' to the wise, and it reveals the religious faith, zeal and love of our ancestors, no less than their courage, loyalty, and thirst for glory." The Order's motto had its origin when the Cistercian Conrad, Bishop of Porto, hesitated to receive the new preaching friars. Turning to a Missal, he opened it at random and his finger fell on a line in the Preface for feasts of the Blessed Virgin; *Laudare, Benedicere, Praedicare*. Without more ado, he embraced and welcomed the waiting friars. Sometimes *Veritas* is used as the motto—the forced verdict of an avowed enemy and persecutor, Louis the Emperor of Bavaria, a hundred years after the foundation of the Order: "The Order of Preachers is the order of truth." "Truth," says Canon Barry,²⁹ "is the watchword of St. Dominic, 'Veritas' a challenge no less defiant than austere. It is a challenge because an affirmation."

As to the symbolism of the Dominican shield, little need be said, for whatever symbolism it had in the beginning has not been handed down by tradition. The usual symbolism given to its charges is as follows: the *cross flory* is said to signify one who has conquered or fruitful victory, duty and self-sacrifice; the *gyronny*, unity or working together for the commonweal. *Sable* or black denotes wisdom, silence, fortitude, sometimes penance and mortification; *argent* or silver stands for peace, purity, charity and sincerity. Hence we may say that the Dominican coat of arms typifies the victorious and unflinching spirit of the Order whose members of both sexes all over the world have ever worked in unity, preaching Christ crucified and teaching the wisdom and charity of the Cross, for the glory of God and the preservation of his Church for over seven hundred years.

²⁸ *op. cit.*, p. 316.

²⁹ *op. cit.*, p. 165.

MELCHISEDECH—CHRIST

BRO. PHILIP EMMANS, O. P.



SACRIFICE has always been the central act of all peoples. Before the formation of a priestly order, whose duty it is to perform all religious services, sacrifice was offered by the father of a family, or by the chief of a tribe, or by the king of a city or nation. In the histories of the most ancient nations we read that it was the king who performed this service. It seems strange, then, that particular mention¹ should have been made of Melchisedech, for he was a king, and, consequently, a priest. For the reason why this king, rather than any other, has been singled out, we must look, not to the Genesis account, but to that given in the Epistle to the Hebrews.²

Of the historical Melchisedech we know only that he was king of Salem, that he offered a sacrifice of bread and wine to the One True God, that he blessed Abraham, and that Abraham gave him tithes. Truly not much! But, considered as a type of Christ, he far outranks those to whose histories many pages of the Bible have been devoted, for he prefigures, in an especial manner, Christ the King, and Christ the Priest.

Melchisedech was, first, a king. Christ, too, was a king; He was the Messiah, the Anointed One, long before promised by God and long awaited by the Jews. The Jews of His own time looked for a Messiah who was to be a temporal prince, one who would free them from the yoke of their masters, and who would subject all the world to Israel. Although as a whole their concept of the Messiah was erroneous, fundamentally it was the true one. He was indeed to be a king; He was to free Israel from its conquerors; He was to subject all to His rule. But all this was to be in the spiritual order: He was to be king of souls; He was to free Israel from the bonds of the Old Law; He was to subject the world to the New Law which He was to inaugurate.

¹ Gen. xiv, 18-20.

² Ch. vii.

Since Christ was a king, it is necessary that He possess all the characteristics which a king must have. And Melchisedech, being a type of Christ the king, we must find in him these same characteristics. The name Melchisedech is interpreted, king of righteousness, of justice. Justice may mean, either the virtue of giving to each man what is due to him, or the sum of all virtues. When we consider the custom among ancient people of giving names to signify some particular event connected with the birth of a child, or with some work of a man, or with some future event,³ we may conclude that it was because of Melchisedech's just dealings with his subjects that this name was given to him. In Christ, however, both definitions of justice are verified. He was both just in all His dealings with His subjects, and He was possessed of all virtues. The Gospel accounts of His life prove this beyond all doubt.

From the name of the city over which Melchisedech reigned we learn what was to be Christ's reign. Melchisedech was king of Salem, that is, king of peace; Christ became king of the heavenly Jerusalem, king of the city of peace. From His own words, however, it would seem that it was not peace which He was to bring to His kingdom, "Do not think that I came to send peace upon the earth; I came not to send peace, but the sword."⁴ The context of the tenth chapter of Matthew, however, shows that it was indeed peace that He was to bring. But this peace, like His kingdom, was to be of the spiritual order. History has shown that from the very birth of Christianity they who have accepted His reign of peace have been subjected to hatred, persecution, and even death. It is a spiritual, rather than a physical peace, that has come into the world.

The peace of a king's reign depends upon how he governs his subjects. If he is a tyrant, his subjects rebel, and the result is war and bloodshed; if he is too lenient, his subjects take from him some of His power, and here, too, the result will eventually be war and bloodshed. But Christ's reign has been neither tyrannical, nor too lenient. He made laws according to which His subjects were to be governed; He gave His ministers the

³ Many such cases are found in the Bible. Thus, the name Abram was changed to Abraham, "father of a multitude," because he was to be the father of a numerous people; Anna named her child Samuel, "heard of God," because he was born in answer to her prayers for a child; Jacob's name was changed to Israel, "prince with God," because from him were to descend the chosen sons of God.

⁴ Matt. x, 34.

power to enforce these laws. But to His people, also, He gave some power. Only in those things which He has commanded may His ministers demand obedience of His subjects. The result has been peace within His kingdom. He guaranteed the continuance of this peace in giving to His kingdom authoritative interpreters of His law. No matter how excellent may be a code of laws, circumstances continually arise when some laws must be interpreted in a manner somewhat different from that in which they have been previously interpreted.

Besides being a king, Melchisedech was also a priest, "For he was a priest of the Most High God."⁵ A priest is defined as a mediator between man and God in those things which pertain to God. It is the priest, then, whose duty it is to perform all the public services whereby God is worshipped. Among the various ways in which this service of worship may be performed, sacrifice plays the leading part. By sacrifice is meant "the offering of a visible object, effected through any change, transformation or destruction thereof, in order effectually to acknowledge the absolute Majesty and Sovereignty of God, as well as man's total dependence and submission."⁶ In sacrifice, then, is effected the twofold object of every act of religion, namely, acknowledgment of God's supreme dominion over man, and of man's subjection to Him. It is the supreme act of religion, in as much as it best expresses these two objects. The visible victim is offered in place of man himself, thus showing man's subjection to God; by its destruction is manifested God's supreme dominion over man and all other created things.

Since it is the duty of a priest to perform all services pertaining to divine worship, and since the offering of sacrifice is preeminent among these, to offer sacrifice especially pertains to the priest. In fact, so closely connected are the priesthood and sacrifice, that without one the other cannot be. None but a priest can offer sacrifice. Saul, king of Israel, but not a priest, in order that he might put a stop to the desertion of his army in the presence of the enemy, himself offered a sacrifice to God, because Samuel, the priest, had not arrived. For this sacrilegious act God took away from him the divine favor.⁷

Melchisedech's sacrifice was legitimate, because he was, at the same time, both king and priest. Before considering the sac-

⁵ Gen. xiv, 18.

⁶ N. Gihl, *The Holy Sacrifice of the Mass*, p. 26.

⁷ I. Kings, xiii, 8-14.

rifices of Melchisedech and Christ, we must first show that Christ was a priest.

St. Paul lays down four conditions to be met by a true priest: 1) he must be chosen from among men; 2) he is ordained for men in things which pertain to God; 3) he is chosen that he might offer up gifts and sacrifice for sin; 4) he does not choose himself, but God chooses him.⁸

In Christ all these conditions were fulfilled; 1) He was chosen from among men. Although He was at the same time both God and man, it was not as God, but as man, that He was a priest;⁹ 2) He was ordained for men in things which pertain to God. He came upon earth that He might intercede for men before God that they might be freed from the penalty of sin; 3) He was chosen that He might offer gifts and sacrifice for sin. His primary mission upon earth was that He might sacrifice Himself upon the Cross; 4) He did not choose Himself, but God chose Him. St. Paul interprets the words, "Thou art my son, this day have I begotten thee," as referring to Christ's ordination to the priesthood by Almighty God.¹⁰

Thus, just as Melchisedech prefigured the kingship of Christ, so does he prefigure His priesthood. Both are priests of the True God, "for he (Melchisedech) was a priest of the most high God"; both were chosen from among men to act as mediators between God and men; both offered sacrifice; both were chosen by God to be His ministers.

The sacrifice of Melchisedech prefigured the sacrifice which Christ was to offer. Melchisedech offered bread and wine; at the Last Supper Christ offered Himself under the appearances of bread and wine. That the sacrifice which Christ offered at the Last Supper was a true sacrifice cannot be doubted.¹¹ It has all the conditions required for a sacrifice.

We come now to that part of the history of Melchisedech which has merited for him the title of "the most mysterious figure in the whole of the Old Testament." Abraham gave him tithes. This seems very strange, especially when we consider the circumstances which immediately preceded this action. Chodorlahomor, the powerful king of the Elamites, with three

⁸ Ep. to the Heb., v, 1, 4.

⁹ *Summa Theologica*, IIIa, q. 22, a. 3 ad 1, "Christus non fuerit sacerdos secundum quod Deus, sed secundum quod homo."

¹⁰ Ep. to the Heb., v, 5.

¹¹ Conc. Trid., sess. 22, cap. 1.

other kings, made war upon and defeated some of his revolting vassals. He then entered upon a campaign against other kings, among whom was the king of Sodom. He defeated them all and took captive the inhabitants of the conquered cities. Among the captives taken from Sodom was Lot, the nephew of Abraham. When the latter heard of Lot's capture, he gathered together his servants and pursued and defeated Chodorlahomor, bringing back with him the spoils of war. The king of Sodom then went out to meet Abraham and honored him; but Melchisedech, the king of Salem, blessed Abraham and received tithes from him of all that he had taken.¹² Instead of greeting Abraham as a conqueror, Melchisedech himself is greeted by Abraham, as if the former were the victorious king. As the chiefs of nations both were equal, as priests, also, they were equal; but as the conqueror of the powerful Chodorlahomor, Abraham was the more powerful of the two. And yet, he gave tithes to Melchisedech!

This strange event has a far deeper meaning than the words of the Genesis account would suggest. Melchisedech, we have already seen, prefigured the priesthood of Christ. This event, the giving of tithes by Abraham, shows the preeminence of the priesthood of Christ over that of Aaron and the Levites.

From Abraham were to descend Aaron and the tribe of Levi, the priests of the Old Law. He, then, being the ancestor of Levi, was, in some way, the source and head of the Levitical priesthood. Thus, the priests of the Old Law, in the person of Abraham, offered tithes to the priest Melchisedech. Aaron, like Melchisedech, was a type of Christ the Priest, but a less perfect one than Melchisedech. The High Priests of Israel were permitted to enter into the Holy of Holies but once a year, there to worship God and intercede for the Jewish people; Christ, by sacrificing Himself once upon the Cross, interceded for man and succeeded in removing the penalty imposed upon man by sin. Melchisedech, in as much as he received tithes from the priests of the Old Law, in the person of Abraham, showed the superiority of Christ's priesthood.

But Christ's priesthood is also opposed to that of Aaron. The former is eternal, whereas the latter was to end with the priesthood of Christ. This eternal priesthood was also prefigured by Melchisedech. He is "without father, without mother,

¹² Gen. xiv.

without genealogy, having neither beginning of days nor end of life." In the histories of most of the important characters of the Old Testament are narrated their birth, genealogy, life, and death. None of these is told of Melchisedech; he is portrayed as having neither a beginning nor an end, as being an eternal priest. Christ's priesthood had no beginning, no end; it is eternal and imperishable. Melchisedech is the only priest thus depicted in the Old Testament; Christ is the only priest of His order, no one preceded Him, no one will succeed Him, for His ministers, while being true priests, merely participate in His priesthood.

Since the priests of the New Law, the ministers of Christ, only participate in His priesthood, they must participate also in all which made Christ a priest. They are chosen from among men, that they might act for men in those things which pertain to God, they are chosen from among men by God that they might offer gifts and sacrifice for the sins of men. They are priests "according to the order of Melchisedech."

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PRODIGALITY

BRO. CHRISTOPHER POWELL, O. P.

A Wafer of Bread—the Body of Christ!
 O Wonderful Mystery,
 That in so humble and common a guise
 My God can come to me!
 He is pleading there in the hands of His Priest:
 "Take Me, and eat!" begs He.

MAGIC ARTS IN THE SUMMA

BRO. CLEMENT KEARNEY, O. P.



In the *Ila Ilae* under the general tract of Justice, St. Thomas treats of Religion since religion concerns the worship and homage due to God, the Supreme Being. Later on, in considering the vices opposed to religion, he first and naturally considers idolatry as a separate question. But an examination of the allied questions provokes the reader's attention.

Nowadays we are prone to generalize these vices. Under the general title of Superstition and Magic we group many various species. At most we would dismiss these minor species with a generalization. In the *Summa* we would expect for the sake of brevity, the same hasty yet sufficient reduction to a broader category. Our curiosity is then piqued when we notice that St. Thomas treats successively and at some length superstition, divination, vain observance, the "notory art" and lot-casting; this last has been accorded fuller treatment in the *Opuscula*¹

Why did St. Thomas go to so much trouble to explain these "arts"? Why was he so meticulous in dividing and subdividing so that under vain observance, we find a multiplicity of individual "arts and sciences?"

A sharper scrutiny into the time and period in which St. Thomas lived and worked, reveals two sources which may contribute heavily toward a more or less satisfactory reply to our questions. The first is the general character of the period, the life, customs, and prejudices transmitted from antecedent centuries; the second source is the particular state of development found in the scientists and scientific minds of the great thirteenth century.

Paganism has always been shot through with superstition and divination; of all religious forms it has lent itself most readily to man's natural tendency to assert, and his craving to hear, the sensational, the exaggerated, and the impossible, and to fly in the face both of reason and experience. Christianity was not promulgated among newly-created races, but among the adherents of paganism, a people

¹ *De Sortibus, Opera Omnia* (Vives), XXVII, 439.

who take pleasure in affirming the extravagant and in believing the incredible. Rooting out such practices is not the work of a year, or a century; they offer diversion and escape from monotonous routine savouring as they do, not of belief, but rather of childish "make-believe."

The thirteenth century dawned upon a Europe that was only a comparatively inconsiderable number of generations removed from a period of history in which paganism and its accompanying practices flourished. Even today our own advanced age affords us striking examples of magic and superstitious practices, "hexing" and the like. "In the first place the thirteenth century was in no small measure moulded by the crusades. . . . These enterprises linked up the East with the West, and brought about an interchange of thought and learning which enlarged men's vision and quickened the spirit of enquiry."²

Naturally those early centuries following the evangelization of Europe would fall heir to a remarkable amount of magical phenomena. The "fine arts" of magic and its allied "sciences" would still be in a more or less healthy state of cultivation. Their practice would continue to play no small part in the sum total of moral or "human" acts, of which St. Thomas has made so lengthy and conclusive a study. Thus it came strictly within his province to sift out the foolish and presumptuous notions from the wise or at least possibly reasonable theories of the time.

The second and more potent factor in the development of St. Thomas's treatise on the arts of magic and superstition is the state of development found among the scholars and scientists of the thirteenth century, which was in an intellectual ferment due to the re-discovery of the works of Aristotle who had been brought into disrepute among Europeans because of the Arabian commentators.

The great Protestant tradition tended to eliminate the Middle Ages from any consideration except religious. The folly of that viewpoint gradually demonstrated itself; the whole modern world is rapidly coming to admire if not venerate the achievement and progress of the wise men of the Middle Ages. At first praise was accorded them reluctantly; the objects of praise were prone to be men chosen for their fancied or exaggerated outbursts and revolt against ecclesiastical authority. Roger Bacon has been for years held up as the father of modern science, the only one of his time. Later Blessed

² *St. Thomas Aquinas—Papers from Summer School of Cambridge* (St. Louis, 1924), p. 68.

Albert began to receive some small part of the recognition due him, and St. Thomas himself is no longer ignored by scientists.

The newer research being made by modern historians is tending to disillusion the twentieth century in regard to its false notions. Much of the vague and obscure history of the Middle Ages has been thrown into greater relief and overdue appreciation is now becoming manifest.

One modern writer rejoices that he has "exposed . . . the legend of Roger Bacon as a lone herald of modern experimental science, the notion that Vincent of Beauvais adequately sums up all medieval science, and a number of other modern 'vulgar errors' concerning medieval learning."³ In other words, what many deemed an extraordinary exception, namely the life and work of Roger Bacon, modern research has demonstrated to be nothing more than a noteworthy particular in a century remarkably alive to the interest of experimental science.

St. Thomas was not only a theologian. He was primarily a scholar and student. Furthermore, he had been the protégé of Blessed Albert for too many years not to have become cognizant of the tremendous possibilities that lay within the realm of experimental science. "The ideas and discoveries of Hellenic, not to say Oriental, science persisted and were preserved by medieval men to a greater extent than has been generally recognized; and to them the medieval men added questions, observations, and even discoveries of their own. Not only did curiosity concerning nature's secrets continue, but the authority of the ancients was often received with scepticism; and a marked tendency runs through our period (Middle Ages) to rely upon rationalism and experimental method. Medieval science was somewhat under the wing of the Church, but science even in the Middle Ages was learning to use its own wings."⁴

The treatise of St. Thomas seems to have been written almost as a guide for the fledglings of science. First St. Thomas warns all of the danger of divination; although he admits the usefulness of consulting the heavenly bodies in relation to weather forecasts, and other effects directly or indirectly caused by the influence of celestial bodies, he nevertheless cautions all against the peril of attributing powers where, properly speaking, there are none. Nor was this warn-

³L. Thorndike, *A History of Magic and Experimental Science* (New York, 1923), II, 971.

⁴L. Thorndike, *op. cit.*, p. 972

ing given lest investigation be futile, but because of a far more dangerous outcome, namely, the possibility of theurgy.

For St. Thomas the power and the inclination of the demons to inject themselves into the affairs of men for the spiritual destruction of the latter was very real and imminent. This is the dominant note upon which he builds his doctrine concerning the "occult arts." The influence of the demons is according to St. Thomas not only possible but in many well authenticated instances, probably the only solution."⁵

"In the reality of feats of magic, St. Thomas firmly believes, but that the magician and his materials are a sufficient cause of the magic he will not admit."⁶ "Magicians work miracles (the word is not used in the absolute sense) through the demons by means of a compact, tacit or expressed."⁷ "A true miracle is contrary to the order of all created nature and can be performed by God alone. Many things that seem marvelous to us or of which the cause is hidden from us are not properly speaking miraculous (IIa IIae, q. 96, a. 2) . . . Even the feats of the demons can be explained, since they operate by means of art."⁸

However, most of the arts of divination are condemned "as the work of demons. Some arts of divination, however, have a natural basis, and that natural divination is permissible, provided it does not extend to accidental occurrences and true human acts, that is,—free acts depending upon reason and will."⁹

"In discussing the 'notory art' (IIa IIae, q. 96, a. 1), which professes to acquire knowledge by fasting, prayers to God, figures and strange words, St. Thomas declares that demons cannot illuminate the intellect though they may express in words some smattering of the sciences."¹⁰ Such an art is entirely illicit, then, since it springs directly from a pact with the father of lies; for the procedure of the art in itself is possessed of no latent natural virtue or power directly causing the result. But wherever one finds natural causes capable by mutual interaction of producing proportionate results, then the occult works of nature may be distinguished from illicit magic. Here St. Thomas shows himself the scientist. Wherever one finds real, natural causality, it is not only not illicit, but permissible to use

⁵ A. E. Waite, *The Book of Black Magic* (London, 1898), p. 221, footnote.

⁶ L. Thorndike, *op. cit.*, p. 604.

⁷ *Summa Theologica*, Ia, q. 110, a. 4, ad 2.

⁸ L. Thorndike, *op. cit.*, II, 602.

⁹ *Summa Theologica*, IIa IIae, q. 95, a. 5.

¹⁰ L. Thorndike, *op. cit.*, II, 604.

natural causes, for the usage of things as signs through inscriptions and characters indicates the presence of a pact with the powers of evil.

St. Thomas sums up vain observance as relics of idolatry, since they are without reason or art (Ia IIae, q. 96, a. 3). Witchcraft is more familiar to him, and here St. Thomas seems to show himself as also a victim to the prevalent belief. In the *Summa*, Ia, q. 117, a. 3 ad 2, "he regards fascination as a fact and practically explains it as due to the power of the evil eye."¹¹

A noted writer, commenting on St. Thomas' ideas¹² quotes that the Angelic Doctor "accepted the astrological theory, except as limited by human freewill, and further admitted that most men make little use of their liberty of action but blindly follow their passions, which are governed by the stars."¹³ One of the principles which St. Thomas reiterates time and again is that inferior beings are governed by superior beings. In his conception of the divine economy, the celestial bodies though material, are incorruptible and eternal, exercising gubernatorial power upon the earth and its inhabitants. Here he takes exception to the "old masters," Plato and Aristotle, who had attributed souls and intelligences to the celestial bodies.¹⁴ So to astrology and alchemy were ascribed an important place in natural science. These are true arts, in St. Thomas' opinion, since they depend upon real, though occult forces in nature.¹⁵

In summarizing the treatise of St. Thomas on all forms of magic arts, it must be borne in mind that "the attitude of the average mind . . . was to a large extent characteristic of the best instructed and most widely read men."¹⁶ The average mind wavered between a wholesome fear of the evil Spirits and a fondness for the phenomena imputed to them. As a theologian, therefore, in his role of a specialist in *re morali*, St. Thomas could countenance nothing that would tend to characterize him as an "advocatus diaboli." In general then, magic is illicit since it involves demonology (*De Sortibus*, Capp. 3-4). One author observes that "as the idea of Satan time passed over into Christianity, the deeply-rooted belief in sorcery was possible and hence was not thoroughly expelled, though Christ had trodden on the

¹¹ L. Thorndike, *op. cit.*, II, 608.

¹² L. Thorndike, *The Place of Magic in the Intellectual History of Europe* (New York, 1905), p. 13.

¹³ *Summa Theologica* Ia, q. 115, a. 5, ad 3.

¹⁴ *Resp. ad Joan. Verc.*, *Opera Omnia* (Vives), XXVII, 248.

¹⁵ *De Judiciis Astrorum*, *Opera Omnia* (Vives), XXVII, 449.

¹⁶ L. Thorndike, *The Place of Magic, etc.*, p. 12.

head of the serpent. For as the tenacity, as it were, the indestructibility of the serpent ever returns again, and as the spirit of evil is immortal and maliciously disposed to all the arts of seduction, thus the faith in sorcery could not be driven out of religion even by the New Testament though it was unfavourable to it."¹⁷

Yet we cannot pass over unnoticed, the undercurrent of scientific probing with which St. Thomas, investigating the individual "arts," indicates the way by which judicious, reasonable inquiry may pursue its research to good purpose.

"Finally, it should be observed that at no period of her history has the Church pronounced a definite 'ex cathedra' decision regarding the reality or unreality of witchcraft or the possibility of effects alleged to have been produced thereby. Theologians and canonists voiced their views. . . . Many writers . . . took for granted the objective reality of witchcraft and the possibility of producing effects transcending nature. In an age when faith in the supernatural was one of the strongest experiences of human life, belief in the possibility of intercourse with evil spirits was not likely to be called in question."¹⁸

In the thirteenth century "when men still believed in demons and witches and divination from dreams, it is not surprising that they believed also in natural magic. Only a small part of nature's secrets was revealed to them; of the rest they felt that almost anything might turn out to be true. They had to struggle against a huge burden of error and superstition which Greece and Rome and the Arabs handed down to them; yet they must try to assimilate what was of value in Aristotle, Galen, Pliny and the rest. Crude naive beginners they were in many respects. Yet they show an interest in nature and its problems; they are drawing the line between science and religion; they make some progress in mathematics, geography, physics and chemistry; they not only talk about experimental method, they actually make some inventions and discoveries of use in the advance of science. Moreover, they themselves feel that they are making progress. . . . Magic still lingers but the march of modern science has begun."¹⁹

¹⁷ J. Ennemoser, *The History of Magic* (London, 1854), II, 80.

¹⁸ H. M. Pratt, *The Attitude of the Catholic Church towards Witchcraft and the Allied Practices of Sorcery and Magic* (Washington, 1915), p. 123.

¹⁹ L. Thorndike, *Magic and Experimental Science etc.*, II, 979.

✠ REV. THOMAS D. TIMPANE, O. P. ✠



ON March 21, the Province of St. Joseph lost another of its devoted members in the death of their beloved brother Father Thomas Dominic Timpane. For over two months he had been confined to the hospital with influenza and when pneumonia later developed his heart was unable to withstand the attack.

Father Timpane was born on March 5, 1867 at Troy, New York, and after receiving his early education in that city, he matriculated at Fordham University to complete his studies before entering the Dominican novitiate in 1894. After his profession, October 10, 1895, he was sent to the House of Studies, then at Somerset, Ohio, to pursue the sacred sciences before his elevation to the Priesthood by Bishop Moeller on June 14, 1902.

Father Timpane's first assignment was to the Church of St. Vincent Ferrer in New York where he labored for over eight years. During 1911 he was temporarily stationed at St. Antoninus' Convent at Newark, New Jersey. In the fall of that year was transferred to St. Peter's Church in Memphis, Tennessee, where, besides fulfilling his priestly office, he undertook the difficult task of translating into English *Evidences of Religion* by the noted Spanish author, Balmes. The last twelve years of his life were spent at Holy Rosary Church, Minneapolis, Minn., where he endeared himself to all who came in contact with him, especially the children for whom he always had a special regard. While here his splendid literary and historical tastes caused him to be chosen to compile the *Jubilee Book* for Holy Rosary Church on the occasion of its Fiftieth Anniversary.

The life of a good priest needs no eulogy to perpetuate his memory; yet when that life has been spent in an humble and unassuming manner, it is apt to seem unimpressive—until the realization that it is no longer amongst us, awakens in us an appreciation of the good that it has accomplished. Such was the life of Father Timpane. May our memory of him as a real friend, an exemplary religious, and a zealous priest prompt us to remember him frequently in our prayers.

To the relatives and friends of Father Timpane, DOMINICANA in the name of the Fathers and Brothers of St. Joseph's Province, extends sincere and heartfelt sympathy. Requiescat in pace.

—Bro. Cleophas Connolly, O. P.

✠ BROTHER GERALD KEENAN, O. P. ✠



ON February 21, 1929, the community of the venerable convent of St. Rose at Springfield, Kentucky, was stricken with sorrow at the news of the death of Brother Gerald Keenan. Although the deceased had completed but little more than half of his period of probation in the novitiate he gave every promise of becoming a holy, zealous and learned worker in the Lord's vineyard.

Brother Gerald was born in Kenosha, Wisconsin, on June 30, 1906. Receiving his primary education in St. Thomas Aquinas School in his native city he later attended the Jesuit College in Seattle, Washington, and the seminary of St. Francis in the Wisconsin town of that name. The call of God to the holy priesthood in a religious community led him to the Dominican College in Providence, R. I. Having completed his studies there he entered the Dominican novitiate in the summer of 1928.

Short as was his life as a religious he endeared himself to all his fellow novices as well as to his superiors by his patience, kindness and charity toward all. These virtues were especially manifest in his duties as infirmarian. Following a slight illness the removal of his appendix was ordered by a physician. After a seemingly successful operation in a Louisville hospital complications set in and the young Dominican passed to his eternal reward. Shortly before his death however, he made solemn profession into the hands of his prior, Very Rev. J. P. Aldridge, O. P., thus fulfilling a long cherished and holy ambition.

The body, clothed in the white habit of St. Dominic, was taken to St. Louis Bertrand's Church, Louisville, Ky., where it lay in state that evening. The next day a Solemn Mass of Requiem was celebrated by Very Rev. J. P. Aldridge, O. P. The novices from St. Rose Convent carried out the accompanying Dominican liturgy with an impressive solemnity which plainly manifested the grief of their sorrow stricken hearts. The body was then transferred to Kenosha where on Monday, the twenty-fifth of February, Solemn Mass of Requiem was sung at St. Thomas Church by the Novice Master, Rev. L. P. Johannsen, O. P., assisted by the Revs. J. D. Walsh, O. P., and F. N. Georges, O. P., who acted as deacon and subdeacon respectively. The acolytes were two young priests of the diocese,

one a school chum of the departed brother and the other the curate of the parish. Six priests, all friends or acquaintances of Brother Gerald, acted as pall bearers.

The Church of St. Thomas Aquinas on the morning of the funeral was an impressive sight. Long before the funeral cortège arrived, the church was filled to overflowing. In the sanctuary members of the clergy, both secular and religious, read their breviaries for the repose of the soul of their departed friend. A masterful eulogy was preached by the pastor, Fr. McBride. Taking for his text the beautiful and consoling words of the Book of Wisdom, "Being made perfect in a short space, he fulfilled a long time" (Wisdom iv, 13), Fr. McBride spoke of the virtues and the truly Christian characteristics of the deceased and of the esteem and respect in which he was held by all who knew him. Briefly he told of Brother Gerald's solemn profession and explained its significance. The services in the cemetery were conducted by the Dominican Fathers according to the ritual of the Order.

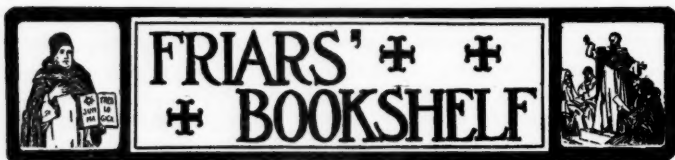
To the parents, relatives and friends of Brother Gerald DOMINICANA in the name of the Fathers and Brothers of St. Joseph's Province, extends sincere and heartfelt sympathy.

—Bro. Antoninus Walsh, O. P.

JUNE

BRO. NICHOLAS WALSH, O. P.

A red rose, a bleeding rose,
By sinful creatures trod,
But oh, for all, a pleading rose,
The Heart of Jesus-God!



St. Dominic. By Hilary Pepler. Pp. 70. Ditchling, Sussex: St. Dominic's Press.

In a biographical play, much of the artistry consists in selecting episodes which will bear the central figure progressively towards the place he is to occupy in the minds of the readers, and in this work, Mr. Pepler endeavored rather to accentuate the human side of the saint than to depict the outstanding events in his life. We find here a Saint Dominic, who, after downing an Albigensian in private argument, causes his release, when the townspeople, learning his views, hound him to trial. We find a St. Dominic who throws a good many subtle quips into his midnight argument with the innkeeper in Toulouse, and one who keeps his companion, Bishop Diego, mentally alert by his brilliant repartee. We will call the book irreverent and flippant, if we take our saints from holy cards; refreshing, if we find them in life. We have a saint whose devotions are but the natural outgrowth of his practical way of looking at things, and most of all, a saint with a sense of humor, which somehow or other has to do with the essence of sanctity. The author has achieved his purpose which was ". . . not to photograph a holy friar of the 13th century, but to introduce a living saint, with disciples among the trousered and industrialized people of today. . . ."

Like most dramatic biographies of saints, it is rather a play about other people, wherein the saint crosses the stage as an influence for good. The reason for this is because the conflicts and struggles of the other people are more akin to our own; the saints withstand a much more severe battering before they show signs of the conflict, and the signs they show are essential to dramatization.

The simplicity of the six acts recalls the days when less stress was laid on scene building; and the opportunity for real acting is not withheld to the lesser characters. The final curtain falls on the death of the saint in Brother Moneta's cell and it is beautifully done. In the field of religious biographies in dramatic form, this is outstanding. It might be remarked that the book is printed by hand. U. N.

The Philosophy of Teaching of St. Thomas Aquinas. By Mary Helen Mayer. Pp. 164. Milwaukee: Bruce Publishing Co. \$1.20.

St. Thomas' *De Magistro* appears now in English for the first time. The *De Magistro* is the eleventh question of St. Thomas' *De Veritate*, and comprises four articles on the philosophy of teaching. The Latin text may be found in the *Quaestiones Disputatae et Quaestiones Duodecim Quodlibetales* (Volume III of the fifth Taurin edition).

The lengthy introduction by Dean Fitzpatrick shows wherein St. Thomas and modern educators fundamentally agree and differ. St. Thomas' theory of education is compared with those of Herbart, Dewey, James, and with modern theories in general. "The fundamental conception of St. Thomas," says Dr. Fitzpatrick, "is a developmental or evolutionary one." "It is a process of self-activity, self-direction, and self-realization of man's highest potentialities." It is the development of germinal capacities placed in man by the First Cause. Let the materialists call this cause by some other name than God; the nature of the process is the same. The editor sees the impatience which St. Thomas' stress of the logical phase will cause the modern educational psychologist. He explains that the logical is but a culmination, organization, of the psychological procedure.

The *De Magistro* would, without a lengthy commentary, be of little help to the non-Scholastic. It is short, succinct, theoretical, profound, and clothed in formidable Scholastic terminology. Miss Mayer's essay, which follows the translation, attempts with notable success to amplify for the stranger to St. Thomas' works his terse teaching. Important principles concerning the educability of man which are found in St. Thomas' major works are restated in relation to the present work.

The first article shows how man is educated by developing God-given potentialities through both self-discovery and the ministry of a teacher; the second treats of the learner's relations to environment and of his learning by symbols; the third emphasizes the teacher and the relations between teaching and learning; and the last explains habits, ideals, and character architecture.

The essay contains some obscurities, and the work lacks an index; but it is scientific and enlightening, a genuine contribution to education.

D. M. v. R.

A History of Christian Missions in China. By K. S. Latourette, Ph. D. Pp. 930. New York: The Macmillan Company. \$5.00.

So rapid was the progress of the West in practically every field of human endeavour, that most people believed, or thought they

believed, that they had not time to air and encourage their more dilatory brethren in the East as a whole and particularly in China. But, thank God, there have always been priests and ministers with a truly apostolic spirit who have been encouraged and supported in their missionary endeavor in the East by individuals and bodies fired with this same apostolic zeal. Since the dawn of the twentieth century this missionary spirit has rapidly insinuated and diffused itself until today almost every church has sent, or is contemplating to send, missionaries to the East and to fascinating China.

Several books dealing with religion in China have been presented to the public, but they have been descriptions of the work of single denominations. In this work of Professor Latourette we are supplied with an extensive history of all religions of China: Confucianism, Buddhism, Taoism: the ancient religions of the Empire; and the Christian religions: Nestorianism, Greek and Roman Catholicism; and various Protestant sects: Baptist, Presbyterian, Dutch Reformed, Lutheran, Methodist, Episcopal and others. The work performed by the Roman Catholic Church was through the Orders and Congregations, so that the history of the Church in China is a partial history of the Augustinians, Franciscans, Dominicans, Jesuits, Lazarists, Société des Missions Etrangères, Capuchins, Society of the Divine Word, Passionists, Benedictines and numerous Sisterhoods.

After a brief history of the pagan religions, the author devotes the remainder of the book to the Christian religions, beginning with the first mission established in the seventh century and continuing up to our own time. Over three hundred pages deal with Catholic missions. The end of the book is graced by an abundant bibliography of fifty-four pages and by a logical, carefully arranged, index. Moreover, since the history of religion in China is inseparable from the political and social history of that nation, the work can almost be described as an history of China from a religious standpoint.

This is truly a monumental work. Professor Latourette has marshalled together an army of historical facts procured from hundreds of books, pamphlets, letters, etc., heretofore relegated to oblivion. As an historian he is thorough, truthful, and deserving of commendation. However, as Catholics, we must take exception to some of his statements, for example, "Jesus seemingly gave no thought to the particular institutional moulds that the ideal human society would take" (page 29), and "Much in the accepted beliefs of these (Nestorian, Greek, and Roman Catholics) bodies was utterly alien to what Jesus taught." page 34). No exception, however, can

be taken to this. "Whatever its source, the Roman Catholic Church has possessed a vitality which has helped it to spread its message more widely than any other faith or religious body the world has ever known" (page 34). We call this "vitality" the abiding influence of the Holy Ghost in the Church.

Professor Latourette has made an honest effort to state the facts as he found them, without bias or prejudice. He has presented them in a simple, lucid, and pleasant style. With the reservations made above, we recommend the book to those interested in Chinese mission history as an outstanding work in that field.

J. M. S.

The American Nation. By Richard J. Purcell, Ph. D. Pp. xii-740-xlvii. Boston: Ginn & Company. \$2.12.

One of the greatest difficulties confronting an historian seeking to commit to writing the fruit of his researches is the need for striking a balance between the often conflicting claims of truth and charity. To the writer of text books, especially for high school students, there is yet another consideration which must be carefully weighed. The student is to be taught not only past things, strictly as such, but also their value for patriotic inspiration. Hence the writer of a text-book has a duty of discrimination in the destruction of ideals. Myths must be omitted, even if not specifically repudiated. The account he gives must be a truthful one, containing the truth and nothing but the truth, even if it does not contain the whole truth, It is not necessary to relate scandal, however well-authenticated, provided that its suppression does not result in a real distortion of the entire perspective. Patriotism may often require this and charity always does. Yet there are limits even to the amount of suppression which can be admitted, for precaution must be taken against the possibility of subsequent reaction which may result tragically, as is exemplified by the popularity of Rupert Hughes' life of Washington after the pious legends of Parson Weems. Our political progenitors were not demi gods, though Jefferson once applied this flattering title to the members of the Constitutional Convention. On the other hand, they were not a sort of George IV-Tweed hybrid. The successful text-book writer is the one who tells plain facts plainly, paints a substantially true picture and avoids any unnecessary disillusionment. Some there must be, since so much patriotic idealism is based upon fantastic legends.

Dr. Purcell has succeeded admirably in making his book conform to these canons and it meets the needs of those for whom it is designed, the boys and girls of our Catholic high schools, and we wholeheartedly commend it to those charged with their administration.

The book tells the story of the growth of our country from its colonial period, with a brief account of the preceding era of exploration, and carries the story as far as 1927. To our mind, the best part of the book is that devoted to the colonial era for herein Dr. Purcell, while recognizing the valuable contribution of New England to the growth of the Republic and its institutions, does not subscribe to the all too frequent panegyrics of New England, that is to say, Puritan and Protestant, perfection. The presentation of fact and theory is most satisfactory, especially in regard to the causes of the Revolution. In fact, the entire book is written with a refreshing frankness, especially in the matter of the War with Spain and our relations with Mexico.

Since the book is intended for Catholic high schools, Dr. Purcell has appended to each section a summary of the growth and activity of the Church doing the period under review, without making extravagant claims as to the Catholic contributions to the national cause. These summaries are admirable.

There are, however, certain debatable points. The issues of the War between the States were more involved than Dr. Purcell intimates. Further, in estimating the chance of Southern success, attention should have been drawn to the expressed willingness of many Easterners, in the words of Greeley, to "let the erring sister depart in peace." Many will be dissatisfied with the sections devoted to the Peace negotiations after the Great War. The picture of the helpless Wilson at the mercy of Clemenceau, Orlando, and Lloyd George is hardly in accord with the facts, as such a work as Tardieu's "The Truth about the Treaty" shows. Also sufficient attention is not drawn to the positive good accomplished by the Treaty while too much emphasis is put upon the apparent land grabbing. The attempted "stealing of the left bank of the Rhine" had at least the justification of military necessity and the approval of Foch. This is not mentioned. Perhaps it is as yet too early to accept, as Dr. Purcell seems to do, the conclusions of the revisionists in regard to the origins of the war, for they seem to be too greatly influenced by dissatisfaction with the results of the treaty to be wholly impartial.

In regard to the purchase of Alaska, we draw attention to the "Letters of Franklin K. Lane" (pp. 260-1) where a circumstantial account is given of the purchase which indicates that two drafts were given to Russia, one for \$1,400,000 for Alaska and one for \$5,800,000 for the expenses of the Russian naval demonstration.

We consider this book to be far the best of its kind which we

have seen. The style is to be commended; there are no purple patches, but a series of short crisp sentences well calculated to impress their content upon the reader. The book is balanced and impartial and shows a sound grasp of the vast importance of economic progress in the development and growth of the United States, interpreting the data in the light of Catholic ethics. The reading lists form one of the most satisfactory features of the book. They will be of great value both to student and teacher. The illustrations are excellent and are far less hackneyed than is customary in similar production. We trust Dr. Purcell will soon be called upon to issue a second edition, for his book could profitably be established as the standard for use in our Catholic high schools. ————— A. M. T.

The Creator Operating in the Creature. By the Rev. Henry Woods, S. J., Ph. D. Pp. 218. San Francisco: Gilmartin Company.

The Creator Operating In The Creature is a work whose professed purpose is to bring to us a clearer knowledge of God and His works. "Man is created to know and love God. This is childhood's first lesson. In it is summed up human life. We live in time to attain the bliss of eternity. This, Our Lord tells us, is for wayfarers of earth, 'to know the only true God, and Jesus Christ, whom He has sent' (John, xvii,3). For to know God rightly is to love Him."

The author, who is Emeritus Professor of ethics in the University of Santa Clara, has partly accomplished what he set out to do, namely, to make us know God and His operations in creatures. He touches on many things that cannot be completely and definitely solved by natural reason since God would no longer be God if the finite mind of man could completely understand Him.

The chapters follow one another in logical order starting from some preliminary notions of actuality and potentiality and proceeding through a consideration of things in the natural order to those of the supernatural order. In explaining "Providence in Prevision" the author makes use of the "middle science" theory and this with its necessary consequences follows through into the next chapter where he deals with "Providence in Execution." His method of treating miracles attracts one's attention and holds it from the very beginning. The treatise on man as an individual is followed by a consideration of man as a member of society, the operation of the "Creator in Society." Here the author exposes the various theories on the origin of the State, the Social Contract Theories of Hobbes, Rousseau, etc., and refutes them with the Catholic doctrine as deduced from the *Summa Theologica* and the *Summa Contra Gentiles* of St. Thomas. Father Woods next proposes for our study man elevated to the

supernatural state and in this he brings forth such topics as sanctifying grace, actual grace, the sacraments and justification. The last chapter "Creatures in God" explains mysticism in a popular style.

The mechanics of the book are simple enough but very interesting. Each chapter is introduced by quotations, mainly from the *Summa Theologica* and the *Summa Contra Gentiles*. Quotations from the other works of the Master would have added much weight to different subjects as for instance from *De Regimine Principum* in the chapter on the State. The author builds upon solid foundation when he uses the Angelic Doctor but as an eminent Thomist, A. Massoulie, has said "*Divus Thomas sui interpres.*" In some chapters he starts with the principles laid down by St. Thomas and in others he uses the quotations from St. Thomas as arguments from authority.

The book is very well written and worthy of the reader's closest attention. The matter treated is most profound and the method is clear with numerous examples drawn from life to bring out the doctrine.

J. I. R.

The New Fascist State. By Edwin Ware Hullinger. Pp. xiii-298. New York: Rae D. Henkle Co. \$2.50.

The scope of this book is threefold: to tell what Fascism is; to set forth the results of Fascism; to attempt a forecast of the future of Fascism and its relation to world peace.

The so called siege of Rome in October 1922 led to the Premier's resignation, and to Mussolini's assumption of the office. This put Fascism in a position of power; and soon followed the application of the doctrine of energy and organization to the lethargic chaotic condition of Italy; which doctrine is termed by the author as the philosophy of Fascism.

The Fascist state, all-dominant as the results of the coordination of the economic, social and political departments and their subordination to the head, has produced in the economic, industrial and agricultural conditions of Italy and its provinces results that are truly amazing, considering the brief period of the control. The author in treating of Mussolini and the Church points out the importance of the question and treats the question fairly.

As the author says, a forecast of the future of Fascism can be only probable. "The odds of success are in Mussolini's favor" but "the day will come when the Fascist order will have to change its political technique or leave Rome." War will not come; at least it will not come in the near future.

Mr. Hullinger has given us a very readable and also informative book. What he calls the philosophy of Fascism, however, is but a

phenomenon of Fascist philosophy, as is apparent from a perusal of the exposé of the political doctrine of Fascism by Alfredo Rocco, August 30, 1925, and endorsed by Premier Mussolini. L. M. C.

Economic Foreign Policy of the United States. By Benjamin H. Williams, Ph. D. Pp. xi-425. New York: McGraw-Hill Book Co. Inc. \$5.00.

In a scholarly work Professor Benjamin Williams of the University of Pittsburgh, has produced a very useful and important contribution for the student of international economic problems. Dividing the work into two parts, the first entitled "The Diplomacy of Investment," Professor Williams in a very orderly fashion presents the background and principles of investment diplomacy; he shows how the world war changed the American nation from a debtor to a creditor nation. In the following chapters he takes up the different phases of economical problems. He points out the manner in which political encouragement helps capital. He gives general principles of American protection to investments abroad. In the final chapter of the first part he presents the question of interallied debts and thus concludes, "There are few responsible Americans who believe that the debts should be cancelled forthwith and without some consideration in return. It seems however, that wise statesmanship would stand ready to participate in a general readjustment in which reparations, the debts and other economic disabilities would be subject to such revision as would appear calculated to advance the best interests of the world."

"The Diplomacy of Commerce" is the title of the second part. Here Professor Williams gives an historical aspect of commercial diplomacy; then treats such interesting questions as bargaining tariff laws, the open and closed door policies, the shipping policies, raw materials and methods used to combat monopolies. In a final chapter he visions the economic diplomacy of the future and states that "a farsighted view of economic consequences is essential to the practical man, the present is vastly more important than the future." He wishes that generations to come to be given some consideration in settling economic diplomatic situations and not be guided by the present policies. For the "present political influences set up by present policies may have an enormous economic meaning for the future." He urges that "a world outlook and intelligent cooperation in world affairs are necessary to satisfactory participation in future world business."

A very thorough index and extremely valuable bibliography are real helps to those students who may wish added information on these modern economic problems.

R. G. Q.

The Hohenzollerns. By Herbert Eulenberg. Translated by M. M. Bozman. Pp. viii-364. New York: The Century Company. \$4.00.

This is the story of the descendants of the burgrave of Nuremberg, whose dignity and dominions waxed greater and more extensive as they acquired, in the roll of centuries, the mark of Brandenburg and the Kingdom of Prussia, until at their zenith they sprawled over the confederation of states and colonial possessions which made up the late German Empire. Primarily, it deals with the dynasty of the burgrave, Frederick VI, from the accession of that enterprising lord to the electorship of Brandenburg in 1417, to the fall and flight of Emperor Wilhelm II, self-exiled at Doorn, Holland; but on occasion Herr Eulenberg devotes a chapter to Hohenzollerns who occupied no throne, such as Prince Louis Ferdinand (1772-1806), or Ernst von Wildenbruch, poet and playwright. The chief characteristics of the royal family, as unfolded in these pages, are, first, the persistent tendency of heirs-apparent to be at loggerheads with their reigning fathers, and, secondly, the inability of the whole sequence to rise above a rather low level of intelligence, particularly in matters political and military. If this second defect cannot be imputed to Frederick the Great (1712-1786), the resourceful and ambitious 'fighting-cock of Europe,' it is certainly true, with a vengeance, of the last Kaiser, who, in the author's mind, as we interpret it, was nothing more or less than a crowned jackass.

At first blush, the work appears markedly sketchy and episodic. Add to that the general tone of dissatisfaction and the unsympathetic manner which the author adopts towards his characters, and you have charges to which the book is most amenable. But in regard to the first, it must be borne in mind that any history of a royal house, straining to encompass in one volume of less than four hundred pages the movements and events of five hundred years, must necessarily lean heavily toward condensation and abridgement. Perhaps, Herr Eulenberg has not been as happy in his choice of material as one could wish. That aspect of the work might well be argued. At any rate, he has offered a quantity of enlightening details about a dynasty which is of no little interest just at present; and for that service we are grateful. It can scarcely be denied that the author's attitude toward the Hohenzollerns is always captious, at times openly abusive. He has registered the views of an out-and-out republican toward a line of kings and emperors who ruled his people with small wisdom and much blundering, and, in the end, brought that people to disastrous circumstances. If the German nation has accomplished anything, it is due to its own inherent capabilities and in spite of the Hohen-

zollern incubus, with which it was saddled all too long. A more sympathetic historian might find less to censure and more to applaud than the liberal-principled Eulenberg, but it does not follow that such a treatise would be more in accord with the real truth. The final word has not been written on this subject, nor will the perfect portrait of these kings and kaisers be accomplished until many hands have made a trial at it. At present, this book offers much information, interesting and timely, and Herbert Eulenberg and his able translator, M. M. Bozman, have made a step in the right direction. D. B. McC.

The Nature of the Physical World. By A. S. Eddington, M. A., LL. S. Sc., F. R. S. Pp. 353. New York: The Macmillan Company, \$3.50.

Professor Eddington has given us in this volume a remarkable book. The author is an eminent scientist, an astronomer, who has accomplished pioneer work on the frontiers of science. He presents the new findings of the physical sciences in a compelling way, and though he knows he is competent to pass judgment on the data of his own field, he does not presume the right to dogmatize in the realms of philosophy and religion. In fact, whenever he enters these domains, which he concedes to be extra-territorial to the domain of science, he does so with a misgiving and trepidation that speaks well for the new order of things. When scientific authorities such as Sir William Bragg, R. A. Millikan and Professor Eddington openly acclaim that the physical sciences, as science, must pursue their paths wherever they may lead, but that the larger view of the universe must be left to philosophy, they are but confirming what Scholastics have always held, namely, that new "scientific developments provide new material for the philosopher." And this has been the avowed and "principal aim" of Professor Eddington. Would that his successors in the Gifford Lectures at the University of Edinburgh might continue to render the same valuable and unbiased service to the cause of science, philosophy and religion. The present work probably registers the high-water mark in the Gifford Lectures.

Beginning with the downfall of "Classical Physics," the first eleven chapters of this work are devoted to a truly fascinating survey of the constant change in the scientific thought of the past two decades as has been manifested by the new physical theories concerning Relativity, Time, Gravitation, the Quantum Theory, and Man's Place in the Universe. Here, the author, by reason of his personal touch and candid treatment of the matter, together with his substitution of fresh illustrations in place of the usual mathematical formulae and machine-made expressions of thought, clarifies and enlivens the

more abstract and difficult parts of his subject, thus succeeding in telling people much that they want to know on these subjects, and in such a way that it can be understood.

The reader should always bear in mind the author's oft repeated injunction that there is nothing final about the findings of science which he has here recorded. Thus, Chapter XII on "Pointer Readings" is an admirable piece of work in which is explained the nature of exact science. Its purpose is not to attempt an explanation of reality, but only to describe in an orderly fashion the phenomena it witnesses. Its results are set forth in mathematical series of relationships. Science, therefore, is not concerned with the essence of the things with which it deals, but merely takes note of things as concrete facts. It registers and catalogues these facts, giving them a symbolic language in which they can be suitably expressed. Those who imagine that exact science is all-sufficient for the description of the universe are thus doomed to keen disappointment if they are seeking such a confirmation from scientists of the author's calibre.

He also lays low the mechanistic-deterministic spectre of a necessary conflict between science and religion. For the association of science with materialistic philosophy, as well as the deterministic character which has hitherto been attributed to physics, are both rejected on the latest findings of science, thus eliminating what formerly constituted the difficulty of reconciling scientific determinism with doctrines of human free will and responsibility. He also avoids the pitfalls that others have so frequently dropped into in attempting to base religious and philosophical truths upon the latest scientific theories. To quote his concluding words, "The religious reader may well be content that I have not offered him a God revealed by the quantum theory, and therefore liable to be swept away in the next scientific revolution."

This volume contains much valuable thought. It marks an epoch in the new attitude that science is taking in relation to philosophy and religion. However, this work demands an unprejudiced and discerning reading which will distinguish between what is scientific in character and what is merely the personal view of a scientist. M. M. S.

The American Year Book (1928). Editor, Albert Bushnell Hart, LL. D., Pp. xxix-892. New York: The American Year Book Corporation. \$7.00.

The scope and purpose of *The American Year Book* as indicated by its subtitle is to present A Record of Events and Progress for the Year. The most recent edition offers, in addition to a brief history of America for 1928, an account of the organization and conduct of

the business of the country together with a summary of the social, scientific and educational progress for that period. The book is divided into seven parts or general headings as follows: Historical, American Government, Government Functions, Economics and Business, Social Conditions and Aims, Science—Principles and Application, and The Humanities. Each of these parts has several subdivisions varying according as the nature of the subject matter treated demands. We find such titles as, The Presidential Election of 1928, The United States Foreign Service, Expenditures and Budgets, Highways and Motor Roads, Conditions of Labor and Labor Organizations, Mathematical Research and Analysis, Dynamic and Structural Geology, Philosophy and Sociology.

The publication is made possible by the encouragement and support of The New York Times Company and is based on an organization of forty-five persons, each chosen for the purpose by a recognized society of national standing in the particular departments treated. Through the organization represented or through the personal knowledge of the editor, writers of acknowledged authority are invited to epitomize the progress of the year in their respective fields, and consequently, the list of contributors includes some of the greatest authorities in American history, government, finance, engineering, business, literature, education and the arts.

A splendid feature of the book is the insertion at the end of each division of a brief list of Cognate Societies of national scope which relate to the subject matter of each division, together with their addresses, so that those engaged in research may know to whom to apply for further information. There is a general index of subjects treated and a pleasant absence of page after page of statistics. Naturally, in such a small volume the subjects could not be treated in all their fullness and in the condensing, the spirit of fairness and non-partisanship has prevailed; and throughout, great care has been devoted to the establishment of the authenticity of the facts. The volume will prove a great help to those engaged in specific research.

L. E. N.

A Hundred Years of Catholic Emancipation. By Denis Gwynn. Pp. xxxi-292. New York: Longmans, Green & Company. \$4.00.

Catholic Emancipation. A Volume of Essays by various writers with an Introduction by His Eminence Cardinal Bourne. Pp. ix-281. London: Longmans, Green & Company. \$4.00.

The centenary of Catholic Emancipation is the occasion for these two books which tell the story of the development of the organized life of the Catholic Church in England since it came out of the catacombs a hundred years ago. The first is the sequel

to the author's *The Struggle for Catholic Emancipation*, reviewed in our last issue, and is of the same popular type. The story is told in an easy readable style and covers the high points of a growth, the only rival of which is to be found here in America, if here, for the Church in England enjoys a prestige to which we can hardly lay claim. Mr. Gwynn's work shows an admirable freedom from bias, he faces facts as they are, sees the future sanely and distributes praise and blame with a fine impartiality. It covers the period by means of a connected narrative. This the second book does not, since it consists of a series of essays which will repay careful study. Mr. Gwynn's book will serve as an admirable introduction to these essays.

The second volume consists of thirteen essays and an introduction by the Cardinal Archbishop of Westminster, a worthy successor to that remarkable trio, Wiseman, Manning and Vaughan. Such a line would be hard to surpass and, under God, therein lies the reason for the marvellous development of the Church in England during the past century. The essays cover the various fields of Catholic activity and are written by men and women of proved competency, specialists in their subjects. All are adequately written though there is considerable variation in the degree of literary polish. From this point of view, no less than that of its subject matter, the outstanding essay is that of Monsignor Barry. He, the greatest of Newman scholars, has written a sequel to the great sermon on the "Second Spring" which is little, if at all, inferior to that masterpiece. We commend a careful reading of Archbishop Goodier's estimate of "The Catholic Church and the Spiritual Life." Those interested in the problem of Catholic Education will find much of interest in Sir John Gilbert's essay, though they will probably feel that, compared with the lot of Catholic Schools in the United States, that of those in England is favorable. To many perhaps the article on "Catholics in Public Life" by Viscount Fitzalan will be of supreme interest. The author is a member of the Howard family which typifies, as does no other, Catholic service to the nation, and was elevated to the Peerage for his own outstanding service. The article is not without its application to things American. Father Herbert Thurston, S. J., is the author of a most interesting article on the "Statistical Progress of the Catholic Church" in England, written with unusual conservativeness. The concluding article, entitled "The Outlook," is the work of a man whose conversion to the Faith some years ago is the measure of its power over the intelligentsia of England. I mean, of course, Mr. G. K. Chester-

ton who writes with his usual penetrating insight and no small degree of his unusual optimism. Space does not permit of the mention of the other essays, each of which will repay careful perusal. The book is a worthy memorial of the anniversary to whose celebration it gives the key-note and the explanation.

A. M. T.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY, EDUCATION: The Catholic Religion, by Rev. J. H. Burbach, is a richly illustrated exposition of the Catholic faith written for child and convert, but most useful for the average adult Catholic also. It contains a simple exposition of the Apostles' Creed, the Commandments of God, the precepts of the Church, Grace, the Sacraments, Indulgences and Sacramentals. It is a juvenile primer of practical theology. (Rev. J. H. Burbach, \$0.80).

Living Forever, by Josephine Brownson, is a rich and simple amplification of Catholic doctrine concerning the Sacraments, Sin, Grace, Indulgences, Vocations and Church Government. It is useful as a supplement to make the cold and forbidden catechism appeal to the child's imagination and heart, as well as to his intellect. The style and illustrations indicate the genius of an experienced teacher of the young. (Macmillan).

The Mystery of the Kingdom and Other Sermons, by Rev. Ronald Knox, M. A. The name of the author is sufficient recommendation for this book. Those who are acquainted with Father Knox's writings will not be disappointed in his latest work. It is the kind of a sermon book that the author of *Why I Am a Catholic* would write. (Longmans, \$2.00).

One of the most useful of recent books which could well find a place on the shelves of the priest's library is the **Jurisdiction of the Confessor** by the Rev. James P. Kelly, J. C. D. Father Kelly divides his treatise into two parts, one dealing with penitential jurisdiction in general, and the other with that jurisdiction in particular. After a few preliminary remarks he sketches, in the first part, the history of the Church's penitential discipline and the regulations of the present code of canon law on ordinary and delegated jurisdiction and on reservation. In the second part, the author takes up the "particular grants of penitential jurisdiction given by the code" and considers them under three titles, pertaining, respectively, to grants to all priests in certain circumstances, to all confessors in certain circumstances, and to pastors and missionaries. The authority of the work is strengthened by the preface of Msgr. Bernardini of the Catholic University. Its utility is enhanced by an extensive index. (Benziger, \$2.50).

Protestantism in the United States, by Archer B. Bass, A. M., Th. D., is a timely and interesting survey of the status of Protestant religions in this country. In the first part of the book, after giving the European background of Sectarianism, the author shows how the seed sown during the Reformation has literally grown wild in the soil of the New World; Protestant sects in this country having reached (by 1916) a total of one hundred and fifty-four. Dr. Bass then presents what he considers the good and evil effects which have followed upon this division and subdivision of Churches. The second part of the book is a hopeful study of the beginnings, the present extent and the possibilities of a movement for coöperation among the Denominations in the United States. The subjects is treated with broad sympathy and without bias. We regret, however, that in Part I, the author was not more critical in the selection of his historical data. For instance, on page 3 we find, "All Roman Catholic settlement in North America prior to and including those of the sixteenth century

fell into dismal ruin and were, therefore, of no permanent value." What about the Catholic missions in Mexico and New France? Then again, on page 6 we meet the usual unfounded claim that Savonarola was a Protestant. There are a few other such inaccuracies but in spite of them, Catholics will find here a valuable source book and interesting reading. (Crowell, \$3.00).

In the happy dress of highly instructing dialogue, Father J. R. Buck now offers the second revised edition of **A Convert-Pastor Explains**. Among its thirteen chapters are to be found such timely captions as: "Why A Church," "Marks of the Church," "Confession," "Uplifters and Indulgences," "The Blessed Sacrament," "Catholics and the Bible," and "Mixed Marriages." The almost incredible display of ignorance as regards Catholic truth and practices here in our own country within the past twelve-month is indeed ample justification for the re-appearance of a work of this nature. The author, a convert and a priest, thoroughly understands the position of those outside of the Church: their doubts, mistrust of things Catholic, the bugaboo of Papal aggression in the United States, their "honest bigotry." He also paid the price of his new found peace and happiness in the True Fold, and this in the exacting toll of loss of old friends, misunderstanding, and ostracism. Readers will find these truths, "ever old yet ever new," charmingly set forth in this volume. Even a casual reading of them will render a ready answer available when the truths of our faith are questioned, and when an intelligent exposé of these dogmas will characterize the practical Catholic and loyal American citizen. A more suitable book can scarcely be recommended for the use of the honest inquirer into the two-thousand-year-old claims and teachings of our holy religion. (Bruce).

To those entrusted with the religious training of the young **Religion Teaching Plans**, by Sister Inez, O. S. F., will prove very useful. The book contains valued suggestions and outlines, that are intended to improve on the old catechetical method. The selection of subject matter is left to the discretion of the teacher. These plans are based upon the soundest pedagogical principles. Religion classes have been popularized by their use and their practicability proved. (Benziger, \$2.00).

Science and Religion, by Reverend Thornton Whaling, is the title under which are published the *John Calvin McNair Lectures of 1928*. This series of lectures is given annually at the University of North Carolina. The present volume is a step in the right direction towards bringing order out of the chaotic confusion that is so common today whenever the relation between science and religion are under discussion. The author points out the rights of the physical and natural sciences, namely, limitation to descriptive formulae, to authority in their own field, and to the acquisition of new facts—all of which, when adhered to, and when kept within their proper domain, make for mutual help and understanding between science and philosophy, and between science and religion. Philosophy goes beyond the descriptive processes of the physical sciences. It synthesizes their material and findings, reducing all to their proper relationship with the ultimate and efficient cause of all things, God. Doctor Whaling goes this far with us, yet he weakens his whole argument and position by apparently grounding religion and our knowledge of God on religious experience. This is in reality, equivalent to making religion and our knowledge of God something merely subjective, or essentially of such a nature. There are other points of departure, such as his notion of good and evil (pp. 19, 20). Perhaps we are demanding too much of what is only a brief and popular statement of the case. However, because it is this, there is a greater need of defining terms, setting aside all appeal to emotions or religious experience, and showing clearly by an appeal to reason alone,

that there is no conflict, and that there can be no conflict between the physical sciences and religion. (University of North Carolina Press, \$1.00).

The Anatomy of Emotion, by Edward William Lazell, deals with factors which are potent in the behavior of every individual. To his subject Dr. Lazell brings a fund of experience gathered from his work in abnormal psychology and psychiatry. The book is begun with a discussion of the philosophy, origin, and conflict of the emotions. Dr. Lazell decides that, the emotions are basic bodily states of which conscious feeling is but the mental phase. There is no emotion without a physical change and no physical change without an emotion. The emotion arises from peripheral tensions produced by muscular contractions. Personality is largely a matter of the emotions, its development is the constructive evolution of protoplasm. With these general conclusions Dr. Lazell proceeds to a descriptive analysis of the constructive and destructive emotions. Love and fear are portrayed as the two great emotions having for their respective results, creation and destruction. Happily few of us are without emotions, and the book is designed to give the layman an insight into our common emotional life. The volume includes a bibliography and an index. (Century, \$3.00).

SOCIOLOGY: The New Citizenship, a study of American politics, by Seba Eldridge, offers a method to solve the question of the citizen's development. Seba Eldridge's prescription calls for a radical reorientation of popular interests. "This step alone," he says, "can make responsible citizenship possible." The prescription also calls for the construction of citizenship institutions designed to foster the intellectual and practical activity that alone can make popular government a reality. Primary group interests and relationship according to Professor Eldridge are potent to remedy this situation, for man develops the interest and intelligence requisite for efficient citizenship by organization into such groups. It is true that the good man is not a good citizen unless he preserves the specific knowledge essential to a good citizenship. This comprises adequate perception of the citizen's power and responsibility, and a reasonable degree of acquaintance with political institutions, personages and policies. The good citizen recognizes all these obligations and makes reasonable and continued efforts to fulfill them. Such a man possesses an adequate civic consciousness. Professor Eldridge's *New Citizenship* hopes to obtain this goal. (Crowell, \$2.50).

BIOGRAPHY: The recent publication of the life of Abbe Leopold Giloteaux by his brother Abbé Paulin Giloteaux is yet another reminder that the holiness of the Church is perennial and another striking testimony to the power of the Little Flower to raise up not only clients but, and this is of more value, faithful imitators of her life of immolation. The story is an appealing one compiled largely from the spiritual diaries of this good French priest who died only last year but who, it seems, is already a powerful intercessor in heaven for those who have recourse to him. The book also typifies the difference between the psychology of the English-speaking races and the Latins. One would hardly expect an American to attempt to spread devotion to his brother or even to dream of his possible canonization for as Archbishop Goodier has aptly remarked, "he looks on these things as non-essential, possibly dangerous." (Paris: Tequi, 12 fr.).

The Heroic Life of St. Vincent de Paul, by Lavedan and translated from the French by Helen Younger Chase, is an unusual and human biography of the "Saint of Charity." It relates the story of Vincent as shepherd boy of the Landes in the time of Henry IV; his return to the Church under trying circumstances; and his capture by the Turks who sold him into slavery. Before his escape he converted his Mussulman master to Christianity. Then followed his astounding adventures among

the sick, the prisoners and the galley slaves. Through his spirit the shaken country of France was refashioned; the Vincentian Fathers and Sisters of Charity were founded. The *Life* is one well worth reading. It is an interesting narrative and a noble drama. After reading it, one is bound to feel a deeper love and greater reverence for the saint, who, at the end of life could truthfully say, "My mission is completed." (Longmans, \$2.50).

The appearance of the ninth edition of **A Modern Martyr** published by the Catholic Mission Society of America, is sufficient proof of its ever increasing popularity. It is a book that can be easily re-read and still maintain a living interest. (Maryknoll).

"As a saint longs for the Beatific Vision . . . so did Johnson fight for truth." So Christopher Hollis strikes the key-note of the main thought gathered in reading his admirable **Doctor Johnson**. An intensely refreshing blend of lively narrative and understanding comment, interspersed with well pointed anecdotes, gives us a brilliant portrait of Samuel Johnson. It throws into relief, many noble qualities of mind and heart for which the "great Cham of literature" deserves to be remembered. Positing our familiarity with the Johnsonian anecdote and repartee recorded by Boswell, this biographical study succeeds in finding out "what was the philosophy from which came the great company of repartees—how far it was a coherent philosophy and how far it was mere prejudice." Convinced, against Macaulay and Carlyle, that Johnson's was an unprejudiced mind, the author agrees with Reynolds that "no man had like him (Johnson) the faculty of teaching inferior minds the art of thinking." Johnson's power of thought lay in his ability to make just distinctions which though they "were hardly ever original, were always lucid and always important." The influence of the Tory background, the importance of the distressing experiences of Grub Street, the message of the Rambler, the widely differing characters of the Johnsonian circle, are discussed with animation and discernment. Steering clear of the unreasoning attitude of Carlyle, the unsympathetic flashes of the sneering Macaulay, and the tendency toward dulia that Boswell indulged, Christopher Hollis has given us a highly entertaining and thought provoking biography, which merits a wide reading. (Henry Holt, \$3.00).

S. Francois de Sales, by E. K. Sanders, is a volume based on the works and correspondence of the saint with no reference to his miracles. A considerable part of the book is given to a biography written in a popular style. Here we follow St. Francis as an exemplary student, a zealous mission priest and a bishop sacrificing himself for the flock. The circumstances connected with the writing of the *Introduction to a Devout Life* and *A Treatise on the Love of God* are described in the latter half of the book. Some outstanding characters influenced by St. Francis and his writings are considered. Mme. de Chantal, Mother-Foundress of the Visitation, is the greatest triumph of the Bishop's personal guidance of souls. Their friendship rooted in the love of God proved a mutual assistance to heroic sanctity. The author, a non-Catholic, is entirely in sympathy with the Catholic cause, yet, in some instances her expressions could have been more Catholic in tone. (Macmillan, \$3.75).

A most remarkable and naive treatment of the Little Flower is to be had in **Saint Thérèse of Lisieux**, which comes to us from the pen of Mme. Delarue-Mardrus. Though not of the faith the writer draws for us a word picture of simple yet delicate beauty, that should appeal to those not yet interested in the story of the life of the greatest woman of modern times. The authoress's scathing denunciation of the commercialism surrounding the great shrine of the Little Flower, detracting from its religious simplicity, is commanding. Similar emotions are experienced at St. Anne's in Beaupré

and at St. Joseph's in Montreal. The clear thinking reader, however, will see through this. (Longmans, \$2.00).

MEDITATIONS: Prayer For All Times, by Pierre Charles, S. J. (Second series), contains thirty-three meditations on the manner in which God aids us in our daily struggles. It demonstrates the willingness of God to confer grace on us, and the necessity of coöperation on our part. The subject matter of this work is well chosen, practical, and interestingly developed. (Kenedy, \$2.00).

To Thee I Come is a book of meditations on the outstanding events of the life of Our Lady. Canon de St. Laurent repeatedly stresses throughout the one hundred and fifty pages of his work the efficacy of Our Blessed Mother's intercession; he wishes to fill his readers with that great love of Mary which all the Saints have had—that devotion which is most salutary, most comforting, and most secure. He expresses himself with so much conviction that those who might have been tepid in their devotion to Mary, cannot lay aside these meditations without resolving to be her more faithful clients. The present edition is a translation made from the French by E. Leahy. (Kenedy, \$1.50).

It is safe to say that the nature of today's boy is quite the same as that of yesterday's. This fact alone furnishes sufficient justification for again calling the reader's attention to **Ye Are Christ's**, by Joseph Rickaby, S. J. This work contains eighty-four considerations for boys, together with an epilogue on "Maria Mater Gratiae." It is written in a style which has proved at once appealing and influential to its youthful readers. The book examines most of the duties relating to youth's triple obligation to God, to himself and to his neighbor. Nevertheless the author has purposely refrained from connecting the different considerations, preferring to allow each to stand by itself, for, "Boys have no love for treatises." The successive editions which this work has seen, bear out Fr. Rickaby's judgement. (Burns, Oates & Washbourne, Ltd.).

The Sanity of Sanctity, by Father J. E. Moffatt, S. J., is a book of considerations of the all-important problems of the origin, purpose and destiny of man. In interesting and convincing language the author lines up side by side the things of time with those of eternity; the worldly wise and the truly wise are shown in their proper perspective. It is a thoroughly practical and common-sense volume, a book that may be read and re-read with genuine profit to the layman, religious, and priest. (Benziger, \$1.50).

DEVOTIONAL: Our Lady's Office according to the Roman Breviary is a splendidly printed and bound edition of Our Lady's Office for all Sisters who say the Office according to the Roman rite, and for lay people who are in the habit of saying the office. The print is large, yet the paper used keeps the volume down to a convenient size. The editors are the Rev. C. J. Callan, O. P., and The Rev. J. A. McHugh, O. P. To those familiar with their other works the names of the editors of Our Lady's Office is sufficient recommendation for the excellence of the book. It is their hope "that this explanation of the Office of Our Lady may not only positively help those who are accustomed to saying the Little Office, but that it may also contribute in a general revival of interest in this devotion to Mary which was so dear to the faithful in ages past." The text of the Office is accompanied by a thorough explanation. In the volume are to be found also the Office of the Dead and the Penitential Psalms. (Kenedy, \$2.10).

The Passion Flower of Konnersreuth, by Rev. Fred M. Lynk, S. V. D., is a graphic description of what the author saw concerning the world-known modern mystic, Teresa Neumann. (Mission Press Techny, \$0.10).

My Mass Book by the Sisters, Servants of the Immaculate Heart of

Mary, is a beautifully illustrated book of the Mass for the use of children. It is suitable for prizes or for first communion gifts. It is more than a mere instruction book, it is really a child's prayer book, evidently arranged by those familiar with a child's mind. The book is well calculated to keep the child's attention centered on the Holy Sacrifice. (Macmillan).

Dominican Sisters Office Book, prepared by Rev. John McHugh, O. P., and Charles Callan, O. P., is one of the finest of its kind. Revised according to the latest approved form of the Dominican Breviary, it places at the disposal of Dominican Sisters the treasures of choral and private devotions. Side by side with the Latin text it contains a fine translation in English. It is in a serviceable and convenient form and in large print. Besides the choral offices of the Sisters it contains many special prayers and devotions. (Jos. Wagner, \$3.00).

Our Spiritual Service to the Sick and Dying, by Edwin G. Kaiser, C. P. S., is a very useful addition to our literature on the proper preparation of the sick room with illustrations and directions for receiving the priest and aiding the dying for the reception of the last sacraments. The ceremonies of the last sacraments are given in detail and many indulgenced prayers to the patrons of the dying are included. (Benziger, \$0.20).

Sept Retraites de la Mère Elisabeth de la Croix (1832-96) are the precious legacy of a true disciple of Jesus-Crucified to souls who seek to be fast knit to Christ through immolation and reparation. This holy Discalced Carmelite Nun truly lived the life of her Crucified Model and in these pages of her *Retraites* she has outlined, at the command of her spiritual director, the secret crucifying ascensions which daily filled her soul to such overflowing. They are a concrete example of how divine grace works in souls that cooperate with it. By way of preface to the book there is a short biographical sketch of Mother Elisabeth, the Disciple of the Crucified. (Lethiellux, 18fr.).

MISCELLANEOUS: Unfathomed Japan, by Harold W. Foght and Alice Robins Foght, is an expository chronicle of Japan as found by two American educators. Mr. Foght went to Japan as the guest of the National Association for the Encouragement of Learning. His intention was to make a comprehensive survey of Japanese educatory methods and to gain a practical concept of Japan's social, economic and agricultural projects. The authors jointly make a study of the colleges, libraries and experiment stations; and by keen analysis, give an evaluation of foreign contributions to the Japanese curriculum. They invade the home and in their work offer criticism of the home life of Japan, of the status of the wife, her influence and mode of thought. Their views of the social strata, the *Geisha* system, the theater, the hotels and inns, of transportation and other native aspects of Japan make their book a lively and sympathetic travelogue. (Macmillan, \$5.00).

The Roman Question has been settled but the discussions which it has aroused will continue for some time. For those who desire to know something of the history of this question as well as the events which immediately preceded the signing of the Treaty and the Concordat, we would recommend **The Pope and Italy** by Father Wilfrid Parsons, S. J. (The America Press).

China Yesterday and Today, by Professor E. T. Williams, is a valuable work by one capable of handling a subject so complex and will be welcome by all students of oriental problems. The style is popular without sacrificing of the scientific value. This fourth revised edition bringing the work to 1929 takes in political problems that are vexing problems to China today. The key to the pronunciation of Chinese names is a notable addition. The careful reading of this book should give the student a valuable insight into the customs of the Chinese people as well as a good

knowledge of their political difficulties at present attracting the attention of the world. (Crowell, \$3.75).

Marriage in the Modern Manner, by Ira S. Wile and Mary Day Winn, represents another failure to solve the present marriage problem. This book assumes that all marriage laws are changeable and should be adapted to present conditions, though these conditions be evil. Divine and ecclesiastical legislation are ignored; while social psychology is proposed as the only guide. The social psychology of the authors is erroneous. (Century, \$2.00).

The Rt. Rev. Louis J. Nau, S. T. D., has compiled notes on **The Extraordinary Jubilee** of 1929 and published them in pamphlet form. In addition to instructions on the present jubilee indulgence, there is a true account of the historic jubilee proclaimed for the building of St. Peter's basilica, Rome, which was the occasion of so much controversy on the subject of indulgences. (Pustet, \$7.50 per 100).

POETRY: Catholic Influence on Longfellow, by R. P. Hickey, S. M., Ph. D., is another contribution to the many books on this subject; but unlike its predecessors it gives us a deeper insight into the part played by Catholicism on Longfellow. By combining the Catholic element and the sources of Longfellow a new phase of this study is placed before us. In this work his poems are divided into six chapters according to the Catholic influence of America, England, France, Spain, Italy, and Germany on his work. The book is well arranged and fills a chasm in the study of the American poet. (Maryhurst Normal Press, \$1.50).

Poetry for Junior Students, by Sister Anna Louise, S. C. N., is an excellent collection of eighty-five poems intelligible and interesting to children. Well chosen questions and notes increase its educative value. (Ginn, \$0.80).

Renoucement in Dante by Sister Mary Rose Gertrude, C. S. C., A. M., is a very interesting study of the spirit of self-denial in Dante. There are many examples of this characteristic element of Catholic poetry besides that of Dante. The work includes a comparison between Dante and Milton, representing them as the highest examples of Catholic and non-Catholic poets. It is a book for the layman as well as for the student in literature. (Longmans, \$1.75).

FICTION: The Testing of Al Bascomb, by Rev. H. J. Heagney, is a sequel to *Ted Bascomb in the Cow Country*. A story of the west and one which Catholic boys and girls will appreciate. It is not by any means an over-pious tale, which most children find so uninteresting; it has plenty of zest and go to it, and a touch of mystery. The chief characters are worthy of imitation, and strange though it may seem, the story lacks a real villain, yet there is much to fill in this seeming omission, an omission truer to life than otherwise. (Benziger, \$1.25).

A Native Argosy, by Morley Callaghan, is a collection of sixteen short stories, the last two being in the short novel class. Mr. Callaghan has endeavored to portray life as it is seen by him or as it has been told him. (Scribners, \$2.50).

Attila, by Paolo Ettore Santangelo, is an historical romance of the fifth century. It centers about Attila, the famous and great invader from the North. We are always interested in the happenings of those early centuries. When they are presented to us with the story of men and women, who like ourselves, knew the joys of success and the bitterness of failure, who loved and suffered, even as we do, their charm is complete. Such a book is *Attila, a Romance of old Aquileia*. (Crowell, \$2.00).

Joseph and His Brethren is a misleading title for H. W. Freeman's first novel for there is very little in common between the Progenitors of the "Twelve Tribes" and the very earthly heroes of the present tale. Mr. Freeman

evokes praise for the excellent manner in which he has portrayed his characters and for the power which he possesses to keep the reader's interest alive. (Henry Holt, \$2.50).

The Buffer, Mrs. Rice's latest novel, is a well written account of every day matter of fact life. The story is not of what might happen but rather of what does take place. It is a truly human story of human characters, one that will appeal to any young lady. (Century, \$2.50).

The King Murder, by Charles Reed Jones, is the Dutton mystery story for April. It is the story of the perfect crime, the work of the super-criminal. The story is written in clear pleasing style. The merit and popularity of the novel is manifest by the fact that it underwent three different printings in the first month of publication. (Dutton, \$2.00).

Among the recent novels **Hylton's Wife** by Mrs. George Norman, ranks a very prominent place. It brings out in a very interesting and creditable manner the time-worn question of the Church's view on marriage between a Catholic and non-Catholic. (Benziger, \$2.50).

DRAMA: Philip Barry, in his latest play, **Holiday**, a delightful three-act comedy, produced by Arthur Hopkins at the Plymouth Theatre in New York City on November 26, of last year, has given us an unusual and charming character study. It is considered one of the leading plays of the year. (French, \$2.00).

In **Night Hostess**, by Philip Dunning, the author proves himself an observant person with the power faithfully to write down that particular aspect of life which he has seen. It is the story of a real place and real people. (French, \$1.50).

Street Scene, by Elmer L. Rice, is one of the seasons best plays. It is an extraordinary and vivid portrayal of the comedy and tragedy of everyday life in one of the poor apartment buildings of New York. The cast of the play is large, but each character is vividly and faithfully drawn. The reading and theatre-going public are much indebted to Mr. Rice. (French, \$2.00).

Pilate, a poetical play on the Passion of Christ by Hilary Pepler, gives us a sympathetic study of the Roman politician who was strangely dissatisfied with his judicial work on the first Good Friday, and who, in his private profession of faith, calls himself "a puppet and a mighty show." Though easy of production, its value lies rather in analysis and explanation of that character best understood in our age of territorial government, than in pure dramatic power. In that it has made Pilate one of us, the play has achieved its purpose. (St. Dominic's Press, Ditchling).

BRIEF NOTICES: **Words**, Second Revised Edition by Rupert Sorelle and Charles W. Kitt, is an excellent study on the spelling, pronunciation, definition, and application of words. It is an excellent book for the teacher and pupil as well. (Gregg).

Exercise Blanks by the same author is an accompanying text book for the study of words. It is an arrangement of columns with the corresponding lessons as found in the *Words*. (Gregg).

American Cardinal Readers, Book One, is for use in Catholic Parochial Schools. (Benziger, \$0.75).

RECENT PUBLICATIONS: **Secret of the Cure D'Ars**, by Henri Ghéon. Translated by F. J. Sheed, with a study by G. K. Chesterton. The story of the saintly patron of parish priests. (Longmans, \$3.00). To be reviewed in the next issue.

PAMPHLETS: **The Missing Links**. By Francis P. LeBuffe, S. J. A commentary on Human Evolution. (American Press, \$0.10). **Meditation**, Primer Lessons for the Laity according to the Ignatian Method, by William I. Lonergan, S. J. (American Press, \$0.05). **God—The Cosmos—Man**, by William I. Lonergan, S. J. (American Press, \$0.05).



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province offer their heartfelt sympathy to the Very Rev. F. G. Horn and to the Rev. V. R. Burnell on the deaths of their brothers, and to the Rev. F. D. McShane on the death of his sister.

The annual scholastic exercises in honor of St. Thomas Aquinas were held on March 7 at the House of Studies, Washington, D. C. "The Character of St. Thomas Aquinas Revealed in His Writings," "The Analytico-Synthetic Method in the Theodicy of St. Thomas" and an original composition, "Utrum Divus Thomas in Summa Theologica Sacram Doctrinam Modo Convenienti Eruditioni Incipientium Tradiderit," were the respective titles of the papers read by Bros. Alexius Driscoll, O. P., Matthew Hanley, O. P., and Gregory O'Connor O. P. The solemn disputation, "Christus Fit Praesens in Sanctissimo Sacramento Altaris per Transubstantiationem Panis et Vini in Ipsum," was defended by Bro. Timothy Sparks, O. P., the objector being Bro. Paschal Regan, O. P. Hymns and orchestral selections completed the program which was enjoyed by many members from the various religious houses centered about the Catholic University.

At the Academic Mass celebrated on St Thomas' Day in the Crypt of the Shrine of the Immaculate Conception in the presence of the faculty and student-body of the Catholic University, the Rev. T. M. Schwertner, O. P., delivered the panegyric of the Angelic Doctor.

On the same day the Rev. H. I. Smith, O. P., lectured on "St. Thomas and Aristotle" at the George Washington University, Washington, D. C. Father Smith also lectured recently at the Newman Club of Princeton University, Princeton, N. J.

During the Lenten season the Fathers of Aquinas College, Columbus, Ohio, preached sermon courses at the Churches of St Patrick, St. Mary and Holy Family, and at Mount Carmel Hospital, Columbus, Ohio; and at St. Patrick's Church, Springfield, Ohio, Holy Angels' Church, Dayton, Ohio, and St John's Church, Logan, Ohio.

The Rev. Albert Drexelius, O. P., conducted the annual retreat for the boys at the Boys' Industrial School, Lancaster, Ohio.

The first annual retreat for the Knights of Columbus at Marion, Ohio, was preached by the Rev. W. J. Olson, O. P.

The most successful dramatic production in the history of Aquinas College was given in Memorial Hall, Columbus, on May 2 before a capacity house. Father Gerald Corbett, O. P., and Father O. E. Rocks, O. P., were in charge of the review.

In the recent examinations for entrance to West Point and Annapolis Academies, two graduates of Aquinas College led all competitors. Joseph Staley headed the list of applicants to the Naval Academy, while Robert Lawlor won the coveted honor for the Military Academy.

The Lenten noon-day sermons at the Louisville Cathedral were preached during the first week by the Rev. Thomas à Kempis Reilly, O. P. The Rt. Rev. Bishop Floerssh outlined the general trend of subjects. Father Reilly also preached during Lent the annual retreat for the Dominican Cloistered Nuns at the Blessed Sacrament Monastery, Detroit, Mich.

Seven converts were baptized on Holy Saturday at St. Dominic's Church, Detroit, Mich., the fruits of a doctrinal mission preached in that church in January by Fathers of the Southern Mission Band. The St. Dominic's Day Nursery, begun last August, has prospered. The children of pre-school age of working mothers are cared for at the nursery by two Carmelite Sisters.

The Rev. V. F. Kienberger, O. P., recently preached the dedication sermon at the formal opening of the Cistercian Monastery Chapel of Our Lady of the Valley at Cumberland, R. I., Bishop W. A. Hickey, D. D., presiding.

The Rev. T. M. Schwertner, O. P., conducted the third annual retreat for cripples and invalids on May 20 at the Church of the Holy Name, Philadelphia, Pa. The retreatants were blessed with the precious relics of St. Vincent Ferrer, St. Dominic and the Little Flower and, at the close of the exercises, the Papal Benediction was imparted by the retreat-master.

The Rev. V. R. Burnell, O. P., assisted by the Rev. J. B. Hughes, O. P., and H. L. Martin, O. P., preached a two weeks' mission in St. Patrick's Church, Cincinnati, Ohio, from April 7 to the 21. Father Hughes conducted a novena in honor of St. Rita at the Church of the Epiphany, Pittsburgh, Pa., from May 13 to 21. Father Martin preached a mission in the Church of St. Theresa, in Altoona, Pa., from May 5 to 12.

The Very Rev. R. P. Cahill, O. P., assisted by the Rev. C. M. Mulvey, O. P., conducted a two weeks' mission in Holy Cross Church, Louisville, Ky., from April 21 to May 5. Father Cahill conducted the Forty Hours devotion in St. Monica's Church, Detroit, Mich. Father Mulvey preached a mission in St. Patrick's Church, Leetonia, Ohio, and the Forty Hours devotion in St. Mary's Church, Kinde, Mich.

The Revs. J. B. Hughes, O. P., and L. A. Smith, O. P., were the preachers of a two weeks' mission in St. Cecilia's Church, Cincinnati, Ohio. Father Smith was the preacher of a novena in honor of the Little Flower at the Carmelite Monastery, Wheeling, W. Va.

A two weeks' mission was conducted by the Rev. W. D. Sullivan, O. P., at St. Mary's Church, Tyler, Texas. He also preached a novena in honor of St. Theresa in the Church of the Blessed Sacrament in Cleveland, Ohio.

The Rev. V. R. Burnell, O. P., head of the Southern Mission Band, preached the retreat for the men of St. Peter's Church, Pittsburgh from May 5-12. He likewise preached the annual retreat for the students of Aquinas College, Columbus, Ohio, and the students' retreat at St. Xavier's College, Louisville, Ky., in connection with the Diamond Jubilee of the College.

The Rev. W. R. Mahoney preached the annual retreats for the students of St. Mary's of the Springs College, East Columbus, Ohio, St. Catherine's Academy, Springfield, Ky., and St. Simon's High School, Washington, Ind.

A week's mission was preached at the Church of the Sacred Heart, Hattiesburg, Miss., by the Rev. L. A. Smith, O. P.

In the following Chicago Churches missions were preached: Our Lady of Peace, by Fathers Conlon and Vander Heyden; St. James, by Fathers Conlon and Treacy; St. Thomas of Canterbury, by Fathers Treacy and Davis; St. Gall, by Fathers Timony and Johannsen; St. Pius, by Fathers Conlon and Timony; St. Luke, by Fathers Conlon and Johannsen; St. Jarlath, by Fathers Davis and Vander Heyden; and the Maternity, by Fathers Larpenteur and Timony.

Missions were also given in the following Minneapolis Churches: Holy Name, by Fathers Johannesen and Larpenteur; St. Cecilia, by Fathers Timony and Vander Heyden; and the Nativity, by Fathers Dooley and Davis.

Retreats were conducted by the Fathers of the Western Mission Band in the following places: St. Catherines School, Racine, Wis., by Father Johannsen; St. Philip's School, Chicago, Ill., by Father Timony; Sacred Heart Academy, Springfield, Ill., by Father Davis; St. Procopius College, Chicago, Ill., by Father Larpenteur; and Notre Dame Academy, Belleville, Ill., by Father Conlon.

The Forty Hours devotion was directed at St. Joseph's Church, Fond du Lac, Wis., by Father Larpenteur; at the Immaculate Conception Church, Milwaukee, Wis., by Father Dooley; at St. Patrick's Church, Joliet, Ill., by Father Vander Heyden.

During Holy Week the Tre Ore services and Easter sermons were preached by the Fathers of the Western Mission Band in the following churches: Blessed Sacrament, Madison, Wis.; St. Peter's, Memphis, Tenn.; St. Sylvester, Chicago, Ill.; St. Mary's, Joliet, Ill.; St. Mary's, Brussels, Ill.; St. Alexius', Beardstown, Ill., and the Annunciation, Kansas City, Mo.

The Rev. T. F. Conlon, O. P., head of the Western Mission Band, preached the sermon on St. Thomas Aquinas, on the feast-day of the Angelical, at the Franciscan novitiate at Mayslake, Chicago, Ill. Father Conlon also delivered a lecture on "The Two Marys" to the Sodality of Mercy College, Chicago, Ill.

Bro. James Lonergan, O. P., lay-brother, recently made renewal of his vows at the House of Studies, Washington, D. C.

The annual Easter retreat for the students of Providence College, Providence, R. I., was conducted by the Very Rev. E. A. Baxter, O. P., Prior of St. Mary's Convent, New Haven, Conn.

The Reverend Fathers Francis Vollmer, O. P., Augustine Skehan, O. P., and Cyril Dore, O. P., underwent successfully their examinations at the House of Studies, Washington, D. C., for the degree of Lector of Sacred Theology.

The annual novenas to St. Vincent Ferrer and St. Catherine of Sienna were preached at St. Vincent Ferrer's Church, New York City, by Fathers Christmas and Whalen respectively. The novena in honor of the Patroness of the Vatican City at her patronal church, St. Catherine's, New York City, was under the direction of the Rev. Dominic Dolan, O. P.

At the commencement exercises held at the Catholic University, Washington D. C., on June 12, the Rev. B. M. Paulukas, O. P., received the degree of Licentiate in Canon Law, his dissertation being, *The Historical Concept of Oath*. On the same occasion the Revs. Raphael Kelleher, O. P., Francis Vollmer, O. P., Augustine Skehan, O. P., Bartholomew McGwin, O. P., and John

Dominic Redmond, O. P., received the degrees of Master of Arts, writing as their respective dissertations, *A Critical Study of the Piezo-Electric Quartz Oscillator*, *The Objective Validity of First Principles*, *Saint Thomas and New Scholasticism*, *The Political Philosophy of Fascism*, and *A Study in Smollet with Special Reference to the Autobiographical Element*.

At Manhattan College on June 11th Very Reverend Raymond Meagher, O. P., Provincial of St. Joseph's Province, received the honorary degree of Doctor of Laws. On the same day the following Fathers who have been completing their post-graduate studies received the degree of Master of Arts: Rev. C. I. Litzinger, O. P., Rev. V. F. Feltrop, O. P., Rev. R. B. Connolly O. P., Rev. J. S. Kennedy, O. P., Rev. J. L. McKenney, O. P., Rev. C. B. Morrison, O. P., Rev. A. M. McCabe, O. P., Rev. A. M. McLoughlin, O. P., Rev. H. A. Kelly. O. P.

Various appointments have recently been made in the Province. The Very Reverends T. S. McDermott, O. P., J. H. Foster, O. P., and R. M. Burke, O. P., have been elected Priors of the House of Studies, Washington D. C., St. Catherine's Convent, New York City, and St. Dominic's Convent Washington, D. C. respectively. The Very Rev. J. C. Nowlen, O. P., has been appointed Prior of St. Joseph's Convent, Somerset, Ohio. The Rev. D. A. Casey, O. P., has been appointed to the pastorate of Holy Innocents' Church, Pleasantville, N. Y., and the Rev. J. R. Dooley, O. P., to that of St. Thomas Aquinas Church, Cincinnati, Ohio. The Rev. W. G. Scanlon, O. P., has been assigned to St. Dominic's Church, Detroit, Mich., and the Rev. H. A. Burke, O. P., to Sacred Heart Church, Jersey City, N. J., while the Rev. J. A. Foley, O. P., has been assigned to Holy Rosary Priory, Minneapolis, Minn.

A biblical play entitled "Barter" written by Bro. Urban Nagle, O. P., of the House of Studies, Washington, D. C., has been awarded first prize in the Drama League of America-Longmans Green Playwriting Contest for 1928. It was chosen from one hundred and twenty-nine plays. The awards of the contest include publication by Longmans, Green and Company.

The Very Rev. Raymond Meagher, O. P., Prior Provincial of St. Joseph's Province, with the Very Revs. M. J. Ripple, O. P., and the Rev. H. I. Smith, O. P., will attend the elective chapter of the Order at Rome in September.

In the crypt of the Immaculate Conception Shrine at Brookland, D. C., on June 10 the Rt. Rev. Thomas J. Shahan, D. D., raised to the subdiaconate the Rev. Bros. Dominic Ross, Ferrer McManus, Ignatius Tucker, Justin Routh, Thomas Mulvin, Fidelis Boppell, Michael Sweeney, Cornelius Tierney, Stephen McGonagle, Edward Simpson, Paul McDermott, Chrysostom Graham, Timothy Sparks, John Dominic Redmond, Barnabas Leary, Paschal Regan, Marcellus Nugent, Eusebius Heary, Malachy Smith, Maurice Sherer, John Murphy, Victor Flanagan, Albert McFadden, Charles Daley, Anthony Murtaugh, Henry Schmidt, David Donovan, Damian Grady, Richard Byrnes, Bede Campbell, and Martin Killian. On June 7, the Rt. Rev. John M. McNamara, D. D., conferred the first two minor orders on fifteen Brothers and tonsure and the first two minor orders on six other Brothers.

The Rev. V. C. Donovan, O. P., has been appointed to the Summer School Faculty of the Pius X School of Liturgical Music at the College of the Sacred Heart, Manhattanville, New York City.

The Very Rev. Gabriel Horn, O. P., after an absence of thirty two years in Italy, where he has held many important posts, has returned to Saint Joseph's Province.

The Rev. A. J. McGovern, O. P., has successfully passed his examination for the Doctorate *Aggregationis* at the Collegio Angelico and will return to the Province in the summer.

The Rev. P. C. Perrotta, O. P., has suspended his studies at the Angelico to assist the History Department of the Library of Congress, Washington, D. C., in its researching and photographing of documents in Italian archives pertaining to American History.

At the commencement exercises of Aquinas College, Columbus, Ohio, on June 11, the address to the graduates was given by Rev. G. B. Stratemeier, O. P.

On May 10, Bro. Alphonsus Billington, O. P., made his solemn profession into the hands of the Very Reverend Prior of the House of Studies, Washington, D. C.

HOLY NAME PROVINCE

The Dominican Fathers of San Francisco broke ground on April 30 for their new Parochial School at St. Dominic's Church. The building will be Gothic in design and the School will be in the charge of the Dominican Sisters from St. Rose Academy.

The main altar has arrived for the new Saint Dominic's Church, San Francisco. It was carved entirely from Botticino marble and its massive rearedos contains statues of the Twelve Apostles and several Dominican Saints.

On June 15 in St. Mary's Cathedral, San Francisco, the Most Rev. Edward J. Hanna, D. D., raised to the dignity of the priesthood the Rev. Bro. Robert Feehan, O. P.

The Revs. Bros. William Dooley, O. P., and Benedict Blank, O. P., will be ordained to the holy priesthood on July 7 in Rome, Italy.

On March 24, the Very Rev. V. C. Lamb, O. P., Prior of the House of Studies, Benicia, Calif., received the first simple profession of Bro. Constantius Perazzo, O. P. On the same day Mr. Ambrose Krouth was invested with the habit of a Dominican lay-brother, taking the name of Bro. Anthony.

The following appointments have recently been made in the Holy Name province: Fathers Humbert Kelly, O. P., of San Francisco, and Dionysius Mueller, O. P., of Los Angeles have been assigned to the Church of the Blessed Sacrament, Seattle, Wash. Fathers William Lewis, O. P., and Aquinas McDonnell, O. P., have been assigned to St. Dominic's Church, Eagle Rock, Los Angeles.

The Very Rev. C. M. Thunte, O. P., and the Rev. Stanislaus Olsen, O. P., left shortly after Easter for mission and retreat work in Honolulu. The Revs. J. B. Connelly, O. P., R. A. Lewis, O. P., S. Chamberlain, O. P., and S. M. McDermott, O. P., are preaching missions throughout the state of Montana.

The Rev. Robert Lindsay, O. P., conducted a mission in St. Finbarr's Church, San Francisco, from May 5-12. The Rev. Cyprian McDonnell, O. P., was the director of a three days' retreat for the Third Order of St. Dominic's Church, San Francisco, on May 6, 7, and 8.

The Revs. Joachim Walsh, O. P., and Lewis Clark, O. P., will conduct classes during the Summer School at the College of the Dominican Sisters at San Rafael, Calif.

FOREIGN CHRONICLE

To perpetuate the memory of the Ninth National Eucharistic Congress of Italy, a commemorative stone has been set in place in the Basilica of St. Dominic, at Bologna.

The Government of Colombia has admitted the Rev. Mora Diaz, O. P., to the National Historical Academy in recognition of his historical researches in the field of Colombian pre-history.

The Very Rev. James Voste, O. P., Doctor in Sacred Scripture and Sacred Theology, and Professor of Exegesis at the Collegio Angelico in Rome, has been named Consultor of the Pontifical Biblical Commission and of the Congregation for the Oriental Church.

Professors and Students of the Angelico, numbering about 650 in all, paid a visit of homage to His Holiness, Pope Pius XI, on the vigil of the feast of St. Thomas Aquinas. The Holy Father was presented with a richly bound set of the periodical "Angelicum," dedicated to His Holiness on the occasion of his sacerdotal Jubilee.

There has been recently organized at Rome an association under the name of the "Caterinati," the purpose of which is to make St. Catherine of Sienna and her works better known. Among the lecturers at the conferences of the association are Fr. Sales, O. P., Master of the Sacred Palace; Fr. Cordovani, Regent of Studies at the Collegio Angelico; Frs. Ciuti, Taurisano, Guerrini, and Righi, all Dominicans.

The Rt. Rev. Ambrose Luddi, O. P., Bishop of Assisi, recently resigned his bishopric and retired to the Convent of San Marco in Florence, to spend there his remaining years among his brother Dominicans of the Congregation of San Marco. His Lordship was born on the 16th of May, 1841, received the habit of St. Dominic on the 17th of February, 1860, and was consecrated Bishop of the Diocese of Assisi on the 30th of April, 1905.

The Catholic Committee of Radiophone established some time ago at Paris, under the auspices of His Eminence, Cardinal Dubois, counts among its members the Very Rev. Fr. Gillet, Provincial of the Province of France, who has many times been heard over the radio.

The Nobel Prize of Literature for 1928 was conferred upon the eminent Norwegian convert, Madam Sigrid Undset. On the 7th of December last Norway feted her laureate. In the presence of many notables, among them the President of the Council of Ministers and that of the Chamber of Deputies, the President of the Society of Authors placed upon her head a crown of laurels. On the following day, the feast of the Immaculate Conception of Our Lady, the humble convert placed the wreath upon the Blessed Virgin Altar of the Church of St. Dominic at Oslo. This church is cared for by French Dominicans from the Paris Province.

The Rev. M. D. Boulanger O. P. of the Convent of St. Hyacinth at Fribourg has been named National Director of the Rosary Confraternity for Switzerland.

The Federation of Catholic Students of Germany have addressed a document to the Sovereign Pontiff petitioning the canonization of Blessed Albert the Great. This document emphasises in particular three characteristic qualities of the Blessed: his prudence in matters of government, the wisdom of his teachings and the sanctity of his life.

The Dominican Missionaries in Niangara, Africa, have recently built a Cathedral there which they have dedicated to Saint Theresa of Lisieux. The Rt. Rev. Constant Robert, O. P. is the Vicar Apostolic of the missions.

The Most Rev. Bonaventure Parades, Master General of the Order, resigned his post in April. His successor will be elected at the General Chapter to be held at Rome in the month of September.

The Most Rev. John Casas, O. P., Spanish Socius in the Generalizia, was named, by the Holy See, Vicar General of the whole Order after the resignation of the Master General.

The General Chapter to elect the new Master General and to give final approbation to be the new Constitutions will meet at the Collegio Angelico, Rome, on September 21.

At the urgent request of the Italian Government, the Order has permitted soldiers to be temporarily quartered in the large Convent of the Quercia, Viterbo. This celebrated Convent, four hundred years old, is now occupied by only two Fathers. Formerly it had housed hundreds of Friars. It was the nursery of the Order for many years: within its walls Lacordaire and his little band made their novitiate before attempting their work of restoring the Order to France.

SISTERS' CHRONICLE

Monastery of St. Dominic (Newark, N. J.)

On May 5th, Miss Mabel Wright received the habit of St. Dominic, taking the name of Sister Mary of the Precious Blood. Rev. Leonard Schuyler, S. V. D., a cousin, was the celebrant of the Mass and officiated at the investiture. Many friends were present to witness the ceremony.

Monastery of the Immaculate Conception (115 Wash. Ave., Albany, N. Y.)

The Sisters look forward to the occupation of their new monastery, which should be completed in time to celebrate there, the feast of St. Dominic. The remains of Reverend Mother M. Emmanuel, who died on November 28th, 1928, will be brought from the receiving vault of St. Agnes' Cemetery, where they now temporarily repose, and be placed in the vault under the new chapel.

The new convent offers ample opportunity for expansion and will enable the Sisters to receive additional postulants to the choir and lay sisterhood. No dowry is exacted of postulants without means. Those interested may address the Mother Superior or call at the temporary address.

Dominican Sisters of the Perpetual Rosary (Summit, N. J.)

On April 25th the Rt. Rev. Bishop Thomas J. Walsh, D. D., conferred the habit upon Miss Florence Rogers, (Jersey City, N. J.) and Miss Adelaide Timms, (Brooklyn, N. Y.). Rev. Edward J. Barrett, Newark N. J., delivered

the sermon for the occasion, after which His Lordship added a short instruction on the value of vocation. On the same day, Miss Jane Timms, a sister of Miss Adelaide Timms was received as a postulant.

The annual Spring Pilgrimage was held on Sunday, May 6th. Despite the rain, the people were not deterred from taking part in the open-air exercises and procession, in which they marched, carrying lighted candles and reciting the Rosary. The latter part of the services were held in the basement chapel, the sermon being delivered by Rev. D. R. Towle, O. P.

Convent of St. Catherine (Racine, Wis.)

Sister Mary Benedicta was called to her reward on March 17th, after having spent fifty-five years in the religious life. Sister Mary Benedicta had been convent organist at the Motherhouse for the past forty years and directress of the Music Department for twenty-five years.

During Holy Week, Rev. J. B. Johannsen, O. P., conducted the annual three days retreat for the students of St. Catherine's High School.

Dominican Sisters of the Perpetual Rosary (Union City, N. J.)

Solemn May Crowning services were held on the first Sunday of May. Rev. Athanasius McLaughlin, O. P., presided and preached the sermon. More than 150 children formed the procession, led by twenty little boys in Dominican habits. Through the courtesy of their Father Director, the Children of Mary Society in their white veils and blue mantels attended in a body.

Corpus Christi Monastery (Menlo Park, Cal.)

A week's series of conferences, which were delivered in the outer or public chapel of the recently founded Monastery of Corpus Christi at Menlo Park, California, drew numerous residents of the surrounding district to this center of devotion to the Eucharistic King. The body content of the conferences were based on the words of the Divine Master as expressed in the Sermon on the Mount and as fulfilled in His own divine life.

These conferences, the last of which was given on March 22 were the first-fruits of the Venite Adoremus Association, newly established at the monastery, of whose activities there will be further notices from time to time.

Dominican Sisters (886 Madison Ave., Albany, N. Y.)

The announcement on April 19th, that the Sisters would inaugurate a series of one-day retreats for girls and young women was enthusiastically welcomed. On the first Sunday these exercise were conducted, seventy young girls and women availed themselves of the opportunity to step out of the whirl of the world for a day to quietly face some of the puzzling soul problems that confront the earnest Catholic. Rev. J. R. Higgins, O. P., conducted the retreat and his wise counsels and enlightening explanations of the doctrines of religion contributed largely toward the durable satisfactions derived from this retreat, which was followed by the reception of two retreatants, and by the profession of eight, as tertiaries. The success of this event has been a source of much joy to the Sisters and they are deeply grateful to all who assisted in making it successful.

Mount St. Mary-on-the-Hudson (Newburgh, N. Y.)

The Golden Jubilee of five sisters of St. Dominic, was celebrated on Easter Tuesday. Sister M. Sebastian, Sister M. Jordan, Sister M. Joachim, Sister M. Colette and Sister M. Appolonia, were the jubilarians whom the reverend

clergy, religious of their own and other communities and secular friends honored on that notable day. His Lordship Rt. Rev. John J. Dunn, D. D., V. G., Auxiliary Bishop of New York celebrated Pontifical High Mass; Rev. Stephen Connolly of Newburgh, was deacon, Rev. Anselm McCabe, O. P., sub-deacon, Very Rev. Henry O'Carroll, arch-priest, Rev. Timothy Dugan, master of ceremonies. The Very Rev. Ignatius Smith, O. P., of the Dominican House of Studies, Washington, D. C., gave an admirable discourse on the lesson to be drawn from the lives of those who have given fifty years of consecrated service to Christ and who have enriched the Church and the Dominican family by these fifty unbroken years of usefulness.

Perpetual Rosary Convent (Catonsville, Md.)

On May 5th the annual May devotions were held at the outdoor shrine. Rev. James B. McGwin, O. P., preached the sermon.

Sanctioned by his Grace the Most Rev. Archbishop Michael J. Curley, D. D., pilgrimages will be held at the shrine on the first Sunday of every month. A perpetual novena of rosaries will be said for all those sending in their intentions, even though unable to attend. Blessed roses may be obtained by addressing the monastery.

Immaculate Conception Convent (Great Bend, Kansas)

Thirteen postulants, the largest class in the history of this community, took the habit on Thursday morning March 14th. Rt. Rev. Bishop August J. Schwertner, D. D., was in charge of the investiture. Nineteen priests from various parts of the state and a host of the postulants' relatives and friends were in attendance. Rev. F. J. Uhrich of Beaver, Kan., was the celebrant of Solemn High Mass. Rev. F. J. Lorenzo, C. S. S. R., of Wichita delivered a short but effective sermon on the Religious Life. The Right Reverend Bishop gave a closing discourse, exhorting those present to rejoice because these thirteen young women have consecrated themselves to a life of service. The postulants who received the habit were the Misses Rose Mueller (St. Louis, Mo.), Sister Raphael; Almada Masterson (Schulte, Kan.), Sister Lucy; Margaret Forward (Clommel, Kan.), Sister St. John; Marie Steinke (Fowler, Kan.), Sister Mildred; Josephine Husmann (Fowler, Kan.), Sister Raphael; Mary Finkeldei (Fowler, Kan.), Sister Ann; Elenora Henning (Willowdale, Kan.), Sister Clara; Josephine Heilman (Willowdale, Kan.), Sister Germaine; Marie Klein (Dodge City, Kan.), Sister Fidelis; Helen Youngers (Willowdale, Kan.), Sister Louise; Loretta Peschka (Beaver, Kan.), Sister Crescentia; Katherine Schwartzenberger (Collyer, Kan.), Sister Michael; Antoinetta Woydziak (Dubuque, Kan.), Sister Hedwig.

Sacred Heart Academy (Springfield, Ill.)

Rev. C. L. Davis, O. P., conducted the students' retreat March 23rd to 27th.

During the month of April Rev. I. A. Georges, O. P., gave a series of illustrated lectures on the Holy Land, before the Sisters and the student body of the Academy.

In a recent historical essay contest conducted for high school students, under the auspices of the Knights of Columbus, first and second prizes were awarded to students of the Academy, and two others placed on the honor roll.

On June 11th, thirty-one young ladies graduated from the Academy. The Rt. Rev. James A. Griffin, D. D., Bishop of Springfield, Ill., conferred diplomas and awarded honors.

Rosary Hill Home (Hawthorne, N. Y.)

The new fireproof building completed its first year, running to almost full capacity, which likewise may be said of St. Rose's Free Home at 71 Jackson St., New York City. No place for incurable cancer patients can ever be said to be completely filled, for death is never absent; frequently there are no vacancies, then two or three, often seven or eight. During the year 1928, at both homes, 488 patients were received and cared for, aggregating a total of 48,515 hospital days. The new building at Hawthorne is but part of the general building plan outlined by the late Mother Alphonsa, which was to include a chapel and permanent home for the Sisters, who up to the present have had no secure home, living as best they can in make-shift quarters. Due to the expansion of activities and the attendant anxiety and confusion of building operations it was not deemed timely to complete the entire plan at one time. Necessity now, however, demands it and building operations will be in full sway the latter part of May. The new addition is to consist of a chapel and convent, which will also serve as the Novitiate House.

St. Catherine Academy (St. Catherine, Ky.)

On the feast of St. Thomas, March 7th, fourteen young ladies received the habit, eighteen novices pronounced temporary vows for one year, ten renewed temporary vows, and seven made perpetual vows. Rev. L. A. Smith, O. P., conducted the ten days retreat preparatory to reception and profession and officiated at the investiture of the fourteen postulants. Rev. J. G. O'Donnell, O. P., received the professions of the Sisters and delivered the sermon. Present in the sanctuary were Rev. L. P. Johannsen, O. P., Rev. O. D. Parent, O. P., and Rev. James Maloney.

Rev. G. R. Mahoney, O. P., conducted the students retreat, from April 25th to 30th inclusive.

Sister Cecilia Kennedy celebrated the Golden Anniversary of her profession on April 30th.

On April 30th, Sister Magdalen Norton, in the fifty-fifth year of her religious profession, died at Mercy Hospital, Gary, Ind., after an illness of less than a week. May she rest in peace.

Convent of St. Dominic (Blauvelt, N. Y.)

Recently Very Rev. S. R. Brockbank, O. P., paid a visit to the convent and told in detail of his visit to the Holy Land. Later he also conducted the eight days' retreat at the Novitiate at Goshen, at the close of which seven postulants were invested with the habit and twelve novices made first profession.

St. Joseph's Day marked the Silver Jubilee of the religious profession of Sister M. Columba and Sister M. Angela. Solemn High Mass was celebrated for the intention of the jubilarians; gifts and greetings from far and near, and a delightful presentation of an entertainment by the children of the school, completed a full and joyful day.

On April 30th, in the thirty-first year of her religious profession, Sister M. Patrick passed to her eternal reward. An inspiration to all at death, as in life, she exhorted all to rejoice rather than be sad, for she was at last attaining her heart's desire and the reward for which she had labored during her life.

Convent of St. Catherine (Fall River, Mass.)

Rev. Mother Gertrude Rooney departed from this life to her reward on December 6, after having spent fifty-four most fruitful years in the service of

God. She was born in Bardstown, Ky., attended the Sisters of Charity Academy at Bardstown, St. Catherine Academy, Springfield, Ky., and at seventeen entered the Academy of the Sacred Heart at Washington, D. C., where she was professed on January 17th, 1875. Later she was stationed at St. Cecilia's Academy, Nashville, Tenn., following which she taught at Carrollton, Mo., for six years. In 1892 she came to Fall River, practically penniless and unknown, but it was not long before she endeared herself to all with whom she came in contact and after a short time she began the erection of a convent, which to-day stands as a memorial to her tireless energy and unselfish devotedness. She was always at the disposal of every member of the community, of cheerful countenance and a bright example of regularity and obedience. The community have always appreciated her virtues and ability and have manifested it by the various posts of honor which they have assigned to her. At the time of her death she was a member of the General Council.

Dominican Sisters of the Most Holy Rosary (Anaheim, Cal.)

This community since 1912 have devoted themselves to the schools of the parish of St. Boniface of Anaheim, Calif. Coming as strangers with a small group, they have, from a very humble beginning, expanded surely and steadily until at present they have fifty-eight teachers in the grammar school, St. Joseph's Academy and St. Catherine's Boys' School. After sixteen years of constant labor a long-contemplated project has become an accomplished fact. On November 18th, 1928, Rt. Rev. John J. Cantwell, D. D., Bishop of Los Angeles, Calif. officiated at the blessing of the new Novitiate House, which was established under his auspices. This Community was founded at Sète in the diocese of Montpellier during the epoch of the restoration of the Order of St. Dominic in France, by Father Lacordaire. It is from their Mother House at Havana, Cuba, that the original band of Sisters left for Anaheim to extend their apostolate.

Dominican Sisters of the Perpetual Rosary (Milwaukee, Wis.)

The Feast of St. Catherine of Sienna witnessed the investiture with the habit of two candidates, Miss Mary Cherney of Milwaukee, Wis., and Miss Margaret Pierce of Chicago, Ill., who assumed the names of Sister Mary Catherine of the Five Wounds and Sister Mary Immaculata of the Trinity. Rt. Rev. Msgr. F. A. Rempe of Chicago, Ill., officiated at the ceremony and preached the sermon. Compline was sung by the Sisters Choir with Rev. Thomas à Kempis Reilly, O. P., presiding. The latter also closed the annual retreat which preceded this feast.

Rev. R. D. Goggins, O. P., preached the sermon and conducted the services of the Crowning of the Blessed Virgin, which were held on the first Sunday of May.

St. Catherine Hospital (Kenosha, Wis.)

On the Feast of St. Raymond of Pennafort, which closed a ten day retreat given by Rev. Thomas J. McCarthy of Toledo, Ohio, five young ladies were clothed with the Dominican habit and received the following names: Sister Mary Bartholomew (Miss Bridget McCormack); Sister Mary Andrew (Miss Mary Dunlay); Sister Mary Raymond (Miss Margaret Mary O'Mahoney); Sister Mary DeSales (Miss Nellie O'Mahoney); Sister Mary Rita (Miss Margaret Herlihy). On the same day Sister M. Benedict McEnery pronounced her perpetual vows and first profession was made by Sister M. Vianney Nevins and Sister M. Dymna Maguire.

Holy Week ceremonies were celebrated in the Chapel; the Divine Office on the last three days was sung by the entire community. On Easter Sunday, Matins was sung at 4:00 A. M., followed by the morning Hours and High Mass at 6:00 A. M.; another High Mass was sung in the chapel, later.

Rev. F. T. Walter of St. Francis Seminary, St. Francis, Wis., is in charge of the plain chant choir and gives weekly instructions to the Novices.

Rev. Thomas à Kempis Reilly, O. P., gave an abridged course on the Missal and its use at Mass.

The new power house and laundry connected with the hospital and other buildings, which has been under construction during the winter months is now completed. The laundry equipment was the donation of a kind benefactor. The same benefactor also gave \$50,000 toward the construction of the laundry building, the total cost of which, complete, was \$75,000.

St. Mary of the Springs (East Columbus, Ohio)

The Liberal Arts Building and the Residential Building of the College of St. Mary of the Springs, under construction since last September are nearing completion. The Commencement Exercises will be held in the auditorium of the Liberal Arts Building, which has a seating capacity of one thousand.

National Music Week was observed with enthusiasm by teachers and pupils, both of the Academy and College. The outstanding feature of the week was an Original Theme Recital, following classic lines, five of the Sisters, each a Bachelor of Music, contributing original compositions.

Recently, through the courtesy of kind friends, the Sisters and pupils enjoyed the two motion pictures "The King of Kings" and "Ben Hur."

On June 4, twenty postulants were clothed with the habit. Rt. Rev. Bishop John J. Dunn, D. D., V. G., of New York officiated at the ceremony.

St. Mary's Dominican College (New Orleans, La.)

The silver Jubilee of the Profession of Sister M. Joseph Quaid was celebrated on the Feast of St. Catherine of Sienna. Rev. C. Municha, O. P., was the celebrant of the Jubilee Mass.

Rev. P. A. Mulry, S. J. addressed the Students Spiritual Council.

A member of the College Sodality of the Children of Mary was chosen to crown Our Blessed Lady at the Shrine erected on the campus of Loyola University, which ceremony took place at the close of the general procession of all the sodalities and Students' Spiritual Counsels, held on Mother's Day.

The Annual Retreat for the student body was conducted by Rev. J. Flynn, C. S. S. R.

In the early Spring Madame Sturkow-Ryder the well-known Australian pianist was heard in recital.

The New Orleans School of Speech and Dramatic Art, in April, presented four one act plays for the benefit of the College Building Fund.

The Dramatic Club, Glee Club, and orchestra united in presenting a delightful program on the patronal feast of Reverend Mother General, the Feast of St. Pius. The Dominicans pageant portraying the outstanding events in the lives of the Saints of the Order was a prominent feature.

A number of the faculty, members of the Association of American University Women, attended the convention held in April.

Monastery of the Perpetual Rosary (Syracuse, N. Y.)

The novena in preparation for the Feast of Our Lady of Lourdes, was conducted by Rev. G. R. Bonniwell, O. P.

On the first Sundays of March, April and May, pilgrimages were held in honor of Our Lady of the Rosary. Rev. Joseph F. Ellis preached the sermons and conducted the services.

Special Rosary devotions are being held at the Shrine every Tuesday in preparation for St. Dominic's Day.

A reception and profession of new members into the St. Louis Bertrand Chapter of the Third Order took place on April 26. The rapid growth which this chapter is experiencing may be in no small measure attributed to the Sister in charge.

Rev. Joseph F. Ellis of the Shrine was celebrant at the dedication Mass of St. Therese Church, Mummville, Sunday May 5. Rev. John Butler, pastor of the new church, is a member of the Third Order.

The first novena in honor of the Little Flower of Jesus was opened on May 18. Rev. Joseph F. Ellis conducted the exercises and gave a series of conferences on Catholic doctrines and practices which served St. Therese in attaining her high state of sanctity.

The ladies of the Third Order are making preparations for their annual social to be held on the monastery lawn, June 29.

Foreign Mission Sisters of St. Dominic (Maryknoll, N. Y.)

A recent issue of "THE CHURCH BELLS," the weekly organ of the Catholic Church in Hawaii, carried an encouraging item concerning St. Teresa School in St. Anthony's parish, Honolulu, where the Maryknoll Sisters are the teachers. The school has made such rapid progress since its erection, only a few months ago, that it has been decided to begin work at once on a larger building. Judging from the applications already received, the number of pupils will be doubled at the opening of the new school year. The pastor of St. Anthony's parish is Rev. Hubert Nys, S. S. C. C.

On April 30th, the Feast of Saint Catherine of Sienna, a profession and clothing ceremony was held at the Motherhouse at Maryknoll. Thirty-eight young women received the habit of the Congregation and seventeen Novices made their first vows. Among those taking part in the ceremony were representatives of the British West Indies, Canada, and the States of California, Connecticut, Illinois, Kansas, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, Vermont, Washington and Wisconsin.

Among those who received the habit on April 30th was a Doctor of Medicine. Elizabeth Hirschboeck, who is known in religion as Sister Mary Mercy, formerly resided at Milwaukee, Wis. and since the age of sixteen has prepared for and taken up her course, motivated by the desire to be a medical missionary. After her course at Marquette University, she served as an interne for a year at St. Francis Hospital, La Cross, Wis., and received her M. D. degree from Marquette University last June. In October she came to Maryknoll. The Maryknoll Sisters already direct St. Paul's Hospital in Manila, and look forward to medical work in other sections of the Far East. The opportunities awaiting medical missionaries in the Orient are practically unlimited and they are often able to bring about conversions. At present, two other young American women are studying for this degree with the intention of later entering Maryknoll as medical missionaries.

Retreats for women directed by priests of the various orders are to be inaugurated by the Sisters at their convent in Los Altos. The first retreat will be conducted by Rev. Joseph Stack, S. J., the latter part of May. The retreats are being sponsored by Mrs. A. S. Musante, president of Archdiocesan Council, N. C. W. C.; Mrs. Frank C. Mollett, national director of the Catholic Daughters of America; Miss Elizabeth Kelly of the Catholic Professional Women's Club; and Miss Katherine Moriarity of the Young Ladies Institute.

Albert Magnus College (New Haven, Conn.)

The annual meeting of the New Haven Board of the A. A. U. W. was held recently at the college. Mr. Nicholas Moseley, provost of the college, spoke on "The Catholic Point of View Regarding the Higher Education of Women." The special guest of honor of the meeting was Dr. Ellen Gleditsch, of the University of Oslo, Norway, who is the president of the International Federation of University Women, of which the American Association of University Women is a member.

One of the features of the list of teachers newly appointed by the Board of Education of New Haven, is the fact that of the eight teachers appointed from the list of college graduates, five are seniors of Albert Magnus College. Last year three graduates received appointments in the local schools. Eleven members of the senior class took the examination in February; of that number eight qualified and five have been appointed. The action of the Board of Education shows a friendly desire to co-operate, reflects credit upon the college here, besides being pleasing to those who conduct the college. The appointees are: Eleanor Goode, Mary Hammond O'Brien, Annette Feinstein, Marie Cefarelli and Doris Donohue.

Seventy-five Sisters, representing eight different congregations and about twenty schools, attended the conference of convent schools held at the College, Easter Monday. Among the delegates were many Mother Superiors and the meeting should have a widespread influence. Rev. Arthur H. Chandler, O. P., Chaplain and Professor of Philosophy welcomed the guests and delegates, pointing out that Albert Magnus had been an educational pioneer in the early thirteenth century. His work as teacher at the University of Paris and as founder of the University of Cologne was outlined, as well as his services to the Dominican Order, as director of their first conference about studies, and his contribution to secular learning as a scientist. After the speech of welcome, Rt. Rev. Maurice McAuliffe, D. D., Auxiliary Bishop of Hartford, welcomed the Sisters from other dioceses to the State. He brought out the importance of Catholic tradition in education and some of the difficulties confronting Catholic schools under modern conditions. Following Bishop McAuliffe, Dr. Franklin

E. Pierce, supervisor of secondary education in Connecticut spoke, portraying the problems of secondary education in relation to college preparation. Very Rev. P. J. McCormick, Ph. D. of Catholic University, touched the question of student guidance, in which notable advances have been made in recent years and which constitutes the new science of personnel work. The final speaker was Professor Nelson G. McCrae of Columbia University who represented the College Entrance Examination Board and described its method of careful procedure. The visiting sisters were the guests of the Dominican Sisters at luncheon in the students' dining room. The Rt. Rev. Bishop and the speakers had luncheon in the chaplain's dining room. The afternoon was taken up by round table discussions led by members of the faculty of the college. The opportunity was given to all present to ask questions and discuss problems which they had met in their personal experience. This permitted the discussion of typical cases and unified recommendations for their solution. Those present indicated their desire to have this conference repeated next year and it is the plan of the college to do this.

Holy Cross Sisters of St. Dominic (Brooklyn, N. Y.)

On March 27, Rt. Rev. Msgr. George Kaupert, Prot. Ap., V. G., of Brooklyn, passed to his reward. The community mourn in him the loss of their beloved Father Director.

Rt. Rev. Bishop Thomas E. Molloy, D. D., has appointed Rev. George A. Metzger, Rector of the Church of The Most Holy Trinity, to succeed Msgr. Kaupert as Spiritual Director of the Community. No more fitting choice could have been made as Father Metzger has on innumerable occasions shown his interest in the welfare of the community, and possesses all the qualities necessary for the proper fulfillment of the office.

Fathers Andres, Chrysostom and Martin, O. P., of the Holland Province were visitors at the Novitiate at Amityville, N. Y., in April, giving an interesting account to the novices of the recent happenings at Porto Rico.

Thirty five postulants received the habit on April 9th, while twenty-one novices pronounced their first vows on April 11th. The ceremonies were preceded by a ten day retreat conducted by Very Rev. J. A. Mackin, O. P., who also preached at the ceremony of reception. Very Rev. Msgr. Ambrose Schumack was the celebrant presiding in place of the late Msgr. Kaupert.

The Novitiate Normal School was recently visited by Very Rev. Msgr. Joseph McClancy, Superintendent of the Diocesan Normal Schools. He gave a discourse on the religious teaching profession and its requisites.

On April 24th, Sister Mary Beda, who labored in the missions of Porto Rico for nearly twenty years, passed to her eternal reward. May her soul rest in peace.

Sister Mary Seraphim, the beloved nurse of St. Catherine's Infirmary, went to her reward on April 26, after a long and useful life spent for God's sick poor. Requiescat in pace.

On May 3rd, four sisters celebrated the Golden Jubilee of their religious profession.

Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)

Sister Mary Dominica died after a short illness, on February 21st. The Solemn Requiem Mass was celebrated at the parochial church of St. James, San Francisco. The students of Immaculate Conception Academy, for whom she had so unstintingly labored, sang the Mass and the Libera, which followed. The remains were brought to the community cemetery at Mission San Jose. R. I. P.

On the celebration of his eightieth birthday, St. Patrick's Day, Rev. Albert Lawler, O. P., celebrated Solemn High Mass in the Convent chapel. Very Rev. Vincent Lamb, O. P., Prior of the the House of Studies at Benicia, was deacon; Rev. Thomas Gabish, O. P., was sub-deacon. Present for the occasion were Very Rev. C. M. Thuente and the Reverend Fathers Meagher, Gallende, Rios and Sullivan of the Order of Preachers.

On April 3rd, six members of the congregation consecrated their lives to God in perpetuity by pronouncing their final vows. Rev. Albert Lawler O. P., was the officiating priest. Very Rev. C. M. Thuente, O. P., delivered the sermon. On the feast of St. Catherine another member of the congregation renewed her vows for life.

The Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco blessed the new schoolhouse of the Albertinum at Ukiah, Cal., on Tuesday April 23. His Grace also administered confirmation to sixty inmates of the institution.

On Saturday April 27th, the Most Rev. Archbishop Edward J. Hanna, D. D., visited St. Mary's Home for Girls, Mission San Jose. His Grace received a hearty welcome in poem and song. The next day many of the girls went to the neighboring town of Niles; some were confirmed; others sang at the services.

Four new members received the habit of St. Dominic on the Feast of St. Pius, and two other young ladies are awaiting the same happiness next August.

Rosary College (River Forest, Ill.)

Mr. and Mrs. William Harold Lewis of Chicago have presented Rosary College with the munificent gift of one hundred and fifty thousand dollars to begin the erection of the Liberal Arts Hall, in memory of their mothers, Mrs. Ellen Theresa Lewis and Mrs. Ella Green. This building will form the third side of the quadrangle on the right of the court. It will be the sixth building erected on the campus and will be an integral part of the architectural plan of the College made by Mr. Ralph Adams Cram.

The feast of St. Thomas was commemorated by the celebration of High Mass sung by the students' choir and by an evening program consisting of musical numbers and of papers read by members of the Senior Class, on the following subjects: "St. Thomas, the Glory of the Thirteenth Century"; "St. Thomas, the Poet of the Eucharist"; and "Ite ad Thomam."

Rev. L. E. Hughes, O. P., and Rev. John R. Grace, O. P., who sailed for China April 26, were visitors at the College April 21, when the faculty and students had the pleasure of listening to a lecture by Father Grace on the work of the missionaries in China. Father Grace presented his discourse in a manner that delighted his audience and inspired them with the desire to work devotedly for the cause of the missions.

The feast of St. Catherine of Sienna is traditionally celebrated as College Day. The program this year consisted of High Mass and a series of group dances presented by the Freshman and Sophomore classes, and a banquet at which Rev. William P. McIntyre, O. P., Chaplain, presided as toastmaster.

One of the most interesting lectures of the year was that given by Rev. Francis Woodlock, S. J., of London. The subject was "Lourdes," and will be outstanding in the memory of the students because of the author's broad grasp and mastery of the subject, his love of the beautiful story of Lourdes, and his clear discussion of the philosophy of miracles.

Rosary College was represented in the Model Assembly of the League of Nations, held at the University of Chicago May 2-4, by the Misses Evelyn May, Helen Kallal and Miriam Corrigan. Thirty-two colleges and universities sent delegations to this unique assembly. Rosary College represented Chile.

A new shrine of Our Lady of Lourdes has been erected on the campus. The grotto is of Lannon stone, with outdoor statuary marble figures, the gift of Mrs. Peter McGrace of Chicago. Funds for the building of the grotto were raised by the Junior Class of 1928-29. The new shrine was completed for the Annual Coronation Ceremony.

The special activity at the College during May was Catholic Action Week, May 12-18, during which the subject of Catholic action was studied and exemplified in its various phases. The project was inaugurated by the Social Action Unit of the Sodality of the Rosary, known at the College as "The Black Mantle." This particular unit is under the patronage of St. Catherine of Sienna. Among the interesting events of the week were: demonstrations of Gregorian Chant by the Students of the Dominican House of Philosophy, St. Thomas Aquinas College, River Forest, Illinois, under the direction of Rev. R. D. Goggin, O. P.; lectures by Rev. J. W. R. Maguire, C. S. V., and Rev. V. R. Hughes, O. P.; and student activities in the form of five-minute expositions on topics involving the Catholic attitude toward literature, art, morality, science and sociology. To commemorate the promulgation of the Encyclical "Rerum Novarum" of Pope Leo XIII, May 15, students gave expositions of the principal features of this famous pronouncement on the relations of capital and labor.

St. Cecilia Academy (Nashville, Tenn.)

On April 6th, the St. Cecilia Dramatic Club collaborated with the Purple Masque Club of Father Ryan High School in presenting a light western comedy. It was the first time an attempt had been made to combine the talent of the high school boys and girls of the city and the result was very gratifying.

Rev. Daniel J. Lord, S. J., editor of "Queens Work," visited the academy for the purpose of organizing the various religious societies on a broader and more co-operative basis. The day was spent studying the various activities in which these societies could engage and planning committees to meet these needs.

The Alumnae Association put on a unique entertainment in the form of a radioletta, in which several of the outstanding local radio artists took part, assisted by the members of the dramatic club. This took place April 29.

On Saturday, May 4th, a recital was given in honor of the feast of Rev. Mother Pius, which occurred on the following day. On this occasion the "Rhythm Band" made its first appearance.

The academy students took part in a journalistic contest sponsored by one of the local newspapers. Both advertisements and news articles were written and of the number contesting, ten received honorable mention.

The faculty entertained the entire student body at a breakfast, May, 9th. The remainder of the day was taken up with various field day exercises, the winning team being presented with a loving cup by the director of physical education.

Alumnae Day was celebrated Saturday May 25th. A large and enthusiastic crowd was present and plans were made to complete during the coming year, the ten thousand dollars pledged for the Mother Frances Memorial Fund.

Rt. Rev. Alphonse J. Smith, D. D., Bishop of Nashville, assisted by several members of the local clergy, presided at the Commencement Exercises, which took place in the convent Chapel on Friday Morning, May 31, at nine o'clock. The Right Reverend Bishop delivered a stirring baccalaureate sermon, impressing upon the graduates the value of education to society as well as to the individual, the value of sound religious training they had received and the responsibility which rested upon them to utilize this training for the benefit of those with whom they would come in contact in the future.

All the graduates of the Catholic High Schools of the city were extended an invitation to be present at a solemn High Mass, to be celebrated at the Cathedral on June 2nd.

On the afternoon of June 2nd, the Corpus Christi ceremony was publicly celebrated with a solemn procession of the Blessed Sacrament. This impressive ceremony was held on the spacious grounds of St. Mary's Orphanage, where temporary altars were erected. All of the Catholic schools of the city took part in these ceremonies.

The St. Cecilia Normal School, recently accredited to the Catholic University of America, will begin its second Summer Session on Monday, June 24th, and close on Friday, August 2nd.

St. Joseph's College and Academy (Adrian, Mich.)

The students' annual retreat was held May 12-16 under the able direction of Rev. W. J. Flanagan of Hubbardstown, Mich. As the result of a movement carried on by the Students' Spiritual Council for the past five months, more than one hundred and fifty young women, at the close of the exercises, pledged themselves to total abstinence from all the alcoholic beverages until the age of twenty-one or twenty-five, in honor of Our Lord's thirst on the Cross and for the sake of good example.

Commencement exercises took place on June 11. Diplomas were conferred by the Rt. Rev. M. J. Gallagher, D. D., Bishop of Detroit, and the address to the graduates was given by the Very Rev. F. X. McCabe, C. M., A. M., LL. D., former president of De Paul University, Chicago.

